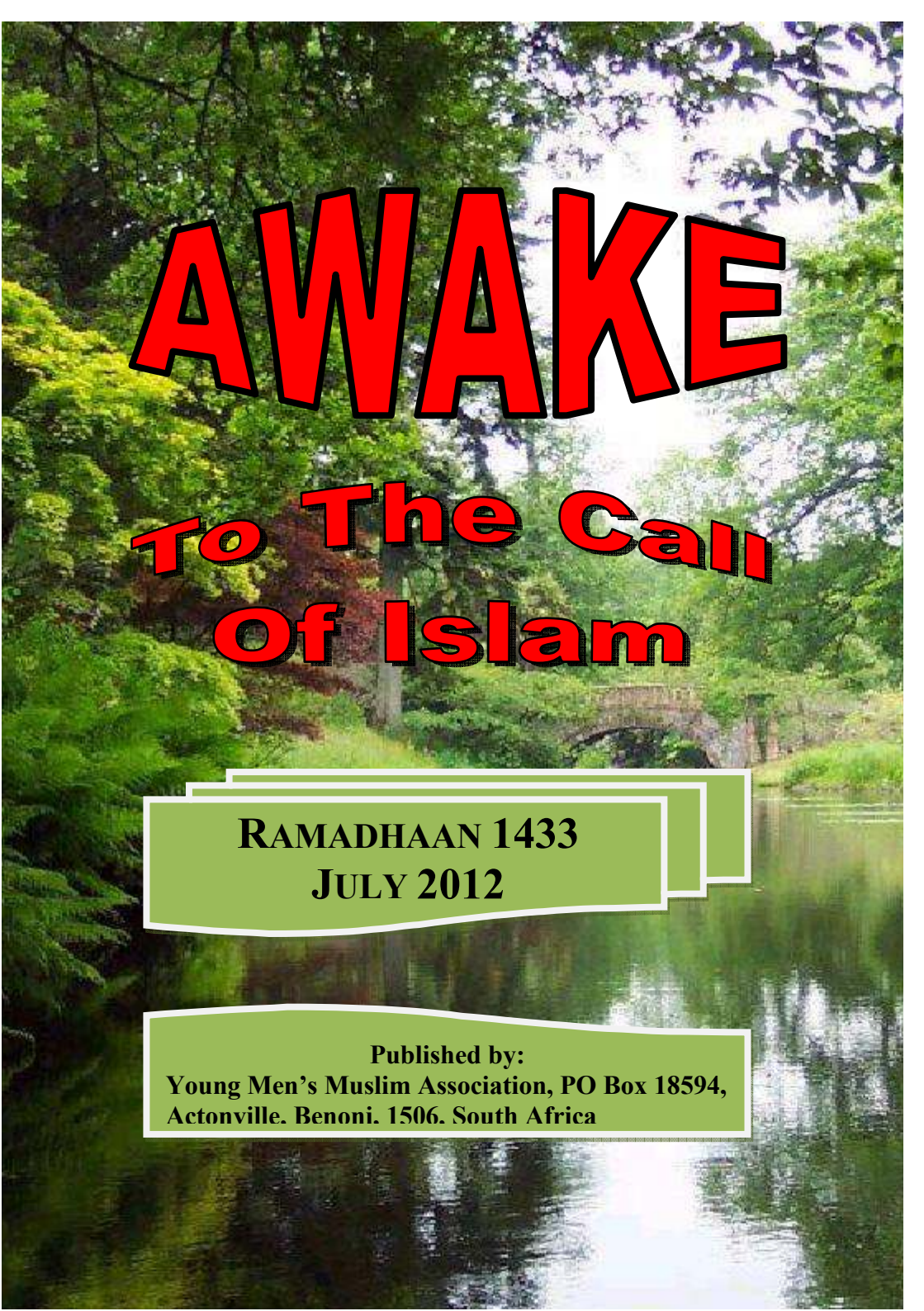




AWAKE

To The Call Of Islam

**RAMADHAAN 1433
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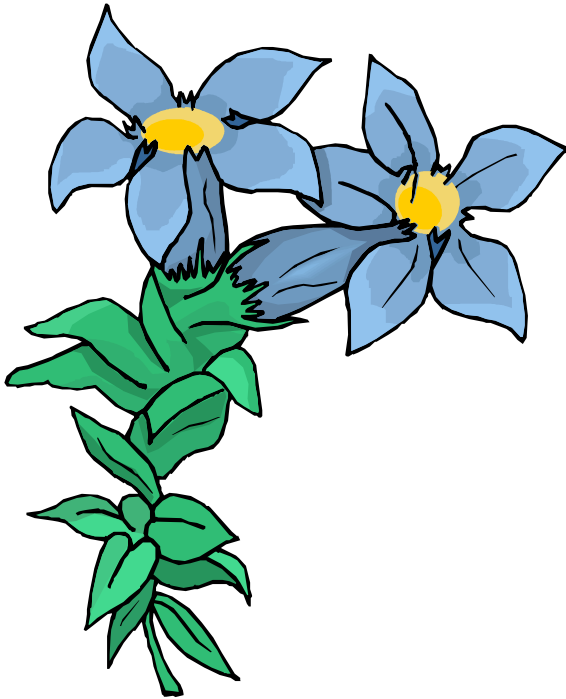
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NASEEHAT FOR THE TALABA

Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) offered the following advice to students of the Deen:

"What are the adverse effects on ta'leem if the Talaba perform Ishraaq, Chaasht (Duhaa) and Tahajjud Salaat? And, if instead of becoming involved in futile talks, the Students of Hadith engage their tongues in Thikr and Durood Shareef, what negative effect will there be on their studies? (If they engage in these acts), then Insha'Allah, the core of Ibaadat and the sweetness of Thikr will develop in the Students. Fahm-e-Saleem (correct understanding) and the Noor of intelligence cannot be acquired without Taqwa and Amal. Adherence to this is highly beneficial for studies.

While students should be prevented from participation in the special ways of Sulook, they should diligently observe the Athkaar (plural of Thikr) which are narrated in the Ahaadith, and without fail be regular and punctual with Tilaawat of the Qur'aan Majeed. These are such acts which may not be discarded in anyway."

BROTHERS OF SHAITAAN

"And, do not waste, for verily the wasters are the brothers of the shayaateen." (Qur'aan)

Waste is an inherent attribute of kufr. It is for this reason that waste is found in every sphere of the kuffaar's life. There is not a department of their life which is without waste. Muslims who are emulating the lifestyles of the kuffaar have also inherited this satanic attribute from their western masters. The following report is quite interesting in that it confirms this attribute of kufr.

"UK WASTE COULD FEED AFRICA"

London – Britain is throwing away half of all food – about 20-million tons costing 20 billion pounds (£312 billion) – produced on farms,

according to a stark estimate of the amount of edible produce Britons waste. This is equivalent to half the import needs for the whole of Africa, according to Lord Haskins of Skidby, a former government adviser on rural affairs and chair of Northern foods.

(The Star 5 March 2008)

THE MAYYIT'S ESTATE – THE FIRST CONCERN

The custom which is universally prevalent after burial of the mayyit (deceased) is involvement in futility and even frivolity. The family members assemble at the home of the deceased for some feasting, crying, perhaps even wailing, discussing the exploits of the mayyit, and some even for *gheebat*. In the variety of activities in which the family members engage, the first and foremost *Waajib* act commanded by the Shariah is disregarded with wanton neglect and even disdain. Attendance to the estate – the assets – of the mayyit is not accorded the least bit of attention although this is the first compulsory obligation after burial.

This neglect perpetrated by 99.9% of the people invariably leads to misappropriation of the mayyit's assets, usurpation, defrauding, and denial of the correct shares which Allah Ta'ala has apportioned for the heirs. In almost all cases of such flagrant disregard of the Shariah's command, the consequences are heart-rending and vile in the extreme. After some time has lapsed without proper accountability and division of the estate in accordance with the Shariah, the heirs – brothers and sisters – mother and children – aunts and uncles, etc become life-long enemies, each one accusing the other of having usurped his/her rightful share of inheritance.

The prime culprits usually in fiascos of this type are the mayyit's sons who operate and manipulate the mayyit's business and assets as if they are the sole owners. Nothing is recorded. No agreement is made with the other heirs. The daughters are

generally ignored, and the sons continue with the business as if they have become the sole owners. The estate is allowed to drag on indefinitely until ultimately the issue becomes confrontational. Then commences the long uphill battle of acrimony, accusation, counter-accusation, even violence and kuffaar-court actions to resolve an Islamic issue with kuffaar law. When this stage of corruption is reached, the adversaries, despite professing to be faithful Mu'mineen, see only kuffaar law as their succour. In so doing, they move directly into the glare of Allah's Decree: *"Those who do not rule according to that (Shariah) which Allah has revealed, verily they are the kaafiroon."*

There is a glut of cases of this sort of misery. Whenever Muslims do not submit to the directives of the Shariah, the inevitable consequences are misery, animosity and even life-long disruption of very close family ties. Brothers become enemies to one another; brother becomes the enemy of the sister; mother becomes the enemy of her children; grandchildren become the enemies of their seniors who had perpetrated the corruption in the first instance. Muslims – close family members -- are squandering millions of rands in legal fees fighting one another in the courts for the carrion of the world. All the noble and lofty ideals produced by blood ties are eliminated. Observers viewing the scenario from outside are aghast and could be forgiven for doubting the legitimacy of those clawing at each other in their homes and in the courts to lay their hands on the rotting meat of this dunya. If an observer concludes that those fighting each other over inheritance issues are perhaps the illegitimate offspring of the deceased, he could be forgiven because true blood brothers and blood sisters do not or are not supposed to conduct themselves with such vehement acrimony and intense animosity as heirs do for the acquisition of money.

What is the duty of the heirs? After the mayyit has been buried, the first duty of the senior members – usually the adult sons – is to make a detailed meticulous inventory of the mayyits assets – all

his assets – even the shoes and the unwashed pair of socks he was last wearing. Every item of the estate has to be recorded. It is essential to understand that every heir's right pervades every single item in the estate of the mayyit. There is not a single heir, male or female, who has the right to claim a specific item in the estate. Since the rights of all the heirs are related to every item, the division of the assets will have to be with understanding, give and take – with compromise – as is expected of Muslims who have some fear of Allah Ta'ala in their hearts. The heirs are not expected to behave like cats and dogs. They are expected to act responsibly with bigness of heart as is expected of Mu'mineen.

After returning from the Qabrustaan (graveyard), instead of assembling for refreshments and nonsensical conversation, the male heirs and even the female heirs, if they are not ghair mahram, should immediately commence with the work of the inventory. Not an item should be excluded. The emphasis is more on a physical stock-taking of the business assets. The stock and other assets in the shops and factories must be accurately listed. In fact, the stock-taking has to be 100% genuine, unlike the estimates which are prepared for tax purposes.

The male heirs who are in charge of the business of the mayyit should understand that it is *haraam* for them to continue business operations without an agreement with the other heirs. Every heir has his/her proportionate ownership in every item of the stock, equipment and vehicles, etc. which had belonged to the mayyit. The ownership of the heirs is established simultaneous with the death of their father/relative. It is therefore not permissible for any heir to utilize any asset of the estate without a proper agreement having been made.

If those in charge of the business continue to trade without any agreement with the heirs, they are guilty of usurpation of the assets of the heirs. This happens in 99.9% of cases in which the mayyit leaves behind a business. The trading continues for years and sometimes for even decades. At such a stage more than one

generation of heirs become entangled in an almost insoluble mass and mess from which amicable extrication is a virtual impossibility.

One very important fact which all heirs should take note of in a case of such usurpation of assets with which some of the heirs continue the operation of the business, is that despite the usurpation, all future profit yielded by the business belongs to those who operated the business. The future profit, that is, after the demise of the mayyyit, does not form part of the estate. The rights of the heirs are related to only the assets which the mayyit had left, not in future profit acquired from the usurped assets. The usurpers will have to face the Reckoning in the Divine Court for their usurpation – for having utilized the assets without the consent of the owners.

An extremely contentitious issue due to ignorance and greed develops when the usurper heirs have to pay the other heirs for the assets they had utilized without consent. The usurpers invariably claim that the value of the assets on the day of demise has to be paid while the other heirs claim the current value. The heirs are entitled to demand that the usurpers pay their share with tangible assets. For example, if the business assets comprised of groceries, and the estate is finalized only after five years, the heirs can claim that their share of the groceries be paid in groceries. The usurper heirs may not argue that they will pay whatever the value of the groceries was five years ago at the time of demise. Either they have to pay with groceries or make a reasonable settlement which is acceptable to the heirs.

If the usurper heirs had utilized the gold coins of the mayyit, they have to pay the other heirs in the form of gold coins. They will have to buy gold coins at today's price and pay the heirs therewith. The value of the coins five years ago has no validity. There are therefore three options to settle the usurpation: (1) Pay in the form of tangible assets (2) Pay the current value of the assets (3) Arrange a compromise settlement acceptable to the aggrieved

heirs.

Usually the mayyit's vehicles are appropriated and misappropriated by the sons who utilize the vehicles to the exclusion of the daughters and other heirs. This issue should be resolved the very day of demise, immediately after burial of the mayyit. A price mutually agreed on should be fixed for the vehicles. Whoever among the heirs desires to retain the vehicles will have to pay the price minus his share. The cash should then be divided among the heirs in accordance with the law of Inheritance. It is haraam for any one heir to simply take possession of a vehicle and utilize it for himself to the exclusion of the others. The heir purchasing the vehicle/s may arrange to pay the other heirs in instalments. It should however be remembered that all dealings have to be by mutual co-operation and agreement. An heir by virtue of his seniority has no right of imposing his will and decision on the other heirs. It should be expected and accepted that there will have to be a degree of compromise in the process of physically dividing the assets. Most assets cannot be physically divided into bits and pieces. For a successful settlement in this area, the attributes of Imaan play a prominent role. We are not expected to behave like animals and such persons who have no belief in the Aakhirah and the Reckoning in the Divine Court. When distributing the assets, always bear in mind the following advice and promise of Rasulullah (sallallahu alayhi wasallam):

"I guarantee a (special) palace in the middle of Jannat (i.e. the prime site in Jannat) for one who abandons a dispute despite him being rightful (in his claim)."

The score of the household furniture, crockery, cutlery and the mayyit's clothing, etc. should be settled on the very day of the demise. The distribution of these items should be effected by physical division of the various items into lots of approximately equal value, or individual articles should be sold to heirs who wish to acquire such items or by compromise settlement.

It is of great importance to understand that gifts made by heirs

of their shares or waiving of their rights are not valid prior to taking physical possession of their respective shares of the assets. Thus, if an heir makes a 'gift' of his/her share of the assets, such gift will not be valid. The heir still retains his/her right. He/she should first be given physical possession of his/her share of the assets. Thereafter, the heir may decide what to do with the assets.

Many people simply donate the mayyit's clothes to charity. This is not permissible. If all the adult heirs unanimously decide to make a donation of the clothes or of any specific item, then too the rule of possession is essential. The garments should be physically divided into lots and handed over to the heirs. Thereafter they may donate whatever they wish and to whomever they wish. It is impermissible for an heir to canvass the others and to induce them to donate any part of their assets to charity, etc.

The shares of minor (naa-baaligh) heirs have to be compulsorily held in trust until they are of discerning age capable of handling their own finances.

This discussion is a brief outline of the action which should be taken by the heirs immediately after burial. An inventory of all the assets immediately after burial is *Waajib*. All other related issues – and there are many – should be solved and settled with the guidance of Ulama who are experienced in the matter of Inheritance.

Usurpation of the assets of heirs is akin to the crime of murder for which 'everlasting' punishment in Jahannum has been threatened.

YOUR DAUGHTER, DON'T RUIN THEIR HAYA

After Imaan, the greatest and most precious attribute of the Muslim female is her *Haya* (modesty and shame). While *haya* is intrinsic with femininity in general, its perfection co-exists only with Imaan. It is therefore, impossible for a non-Muslim female to possess the same degree of *haya* as her Muslim counterpart whose

nature has not been corrupted by the kufr influences of western culture. Rasulullah (sallallahu alayhi wasallam) said: “*Haya is a branch of Imaan.*” This treasure of *haya* incrementally decreases with the increase of the attributes of kufr. When *haya* is lost, its opposite, viz. shamelessness/audacity fills the vacuum. Shamelessness has reached its lowest ebb in western civilization which has by far surpassed even barbarians and asses in its exhibition of immorality and lewdness.

Muslim females of this era have also become the victim of the onslaught of western lewdism and shamelessness to such an extent that even the females who don niqaab lack the *haya* which Islam advocates for them. The niqaab has become an outer façade of deception. Most females who don niqaab nowadays treat it as a deceptive symbol to project the image of piety while in reality almost all of their natural Imaani *haya* has been extinguished.

The fundamental problem is the failure in the home. From the very inception, parents miserably fail to develop the natural attribute of *haya* of their daughters. In fact, parents are instrumental in the destruction of the *haya* of their daughters from a very tender age. The quality of *haya*, like all other natural attributes of excellence, has to be developed, nurtured and nourished until it attains its degree of perfection. It is for this reason that the Shariah commands the inculcation of Hijaab from a very early age.

According to Hadhrat Maulana Ashraf Ali Thaانvi (rahmatullah alayh), a girl should adopt Purdah for the ghair mahram males of the family (cousins, brothers-in-law, etc.) from the age of seven years, and for outsiders from the age of six years. True purdah – that is, Purdah of the heart – cannot be achieved instantaneously and simultaneously with the advent of *bulogh* (maturity). The Hijaab dress, niqaab, concealing the hair and arms introduced to a girl only at the advent of *bulogh* is adopted as a social imposition without her understanding the value of Hijaab. The girl nurtured in the western cult of shamelessness, feels the

sudden imposition of Hijaab at the age of *buloogh* to be claustrophobic, burdensome and even loathsome. While she will adopt Hijaab as a consequence of social pressure and norm of her 'pious' family, inwardly she rebels against the concept of Hijaab which Allah Ta'ala has decreed for females.

The development of *haya* and adoption of *hijaab* have to be inculcated and ingrained in girls from the cradle. However, since parents themselves lack understanding of the Islamic concept of Hijaab, they sow the seeds of aversion for Hijaab in their little daughters. They achieve this dastardly feat by cladding their infant daughters with kuffaar western garments. In so doing they betray their hidden preference for the ways and styles of kufr. They may have adopted an outward display of *hijaab* due to social considerations, but their hearts are bereft of *hijaab*, hence it is seen that most Muslim parents have no qualms in dressing their little girls like prostitutes, with tight-fitting pants and skin-tight tops. The girl's hair is perpetually exposed. She is allowed to mingle with boys and outsider males.

She is allowed to ruin all vestiges of natural and Imaani *haya* by peddling a bicycle. It is thus seen that the *muraahiq* (near to *buloogh*) daughters of even Ulama are furiously peddling bicycles. Shaitaan has succeeded in his plot of deception. He has managed to deceive even the Ulama with *talbees-e-iblees* logic – "she is riding the bicycle in an enclosure which conforms to Hijaab standard". This type of deceptive argument is whispered into the hearts of pious parents to achieve the satanic objective of ruining every vestige of a girl's natural *haya*.

When Rasulullah (sallallahu alayhi wasallam) has cursed females who ride horses, such admonition was not the product of his whim and desire. The Qur'aan Majeed states: "*He (i.e. Muhammad) does not speak of desire (whim and fancy). It (i.e. whatever he says) is Wahi revealed to him.*" Thus, the Muslim lady who drives a car should not labour under self-deception that she is observing Hijaab simply because only her two eyes are on

exhibition while her nose, cheeks and lips are concealed by the semblance of nikaab she dons behind the steering wheel. She should remember, and make constant thikr behind the steering wheel of the fact that every second she is under Divine *La'nat*. The plethora of arguments fabricated to justify her exploits behind the steering wheel and the surreptitious exploits of her eyes and heart from behind the flimsy 'nikaab', have no validity in the Shariah. The fact that she is able to steer away the vehicle in a public swarming with fussaag and fujjaar of a million persuasions, is adequate evidence for her audacity bordering on immorality in terms of the Islamic concept of *Haya*. A woman behind a steering wheel is a *mal-oonah* (accursed) in the same class as the *mal-oonah* in the saddle.

A little girl – a five and six year old – who is allowed to ride a bicycle, ruins her natural *haya*. To display tomboy antics on the bicycle – to peddle furiously – requires audacity. Audacity is the opposite of *haya*. The little girl, instead of her *haya* being developed, and instead of her being schooled in greater *hijaab* as she grows, her natural shame is neutralized by acts of self-expression. Whereas Islam commands *Ikhfa'* (Concealment) for its female adherents, parents nurture their little daughters in *Izhaar* (self-expression) and audacity by encouraging and aiding them with dress, mannerisms and activities which only promote abandonment of *haya*.

The programme of developing the *haya* of girls requires that they be clad with Islamic attire from infancy. Western lewd styles are absolutely *haram* for even little girls. All aspects of *Hijaab*, barring the nikaab, should be incumbently inculcated in little girls from infancy. *Hijaab* should become an inseparable constituent of the morality of Muslim females. If parents adopt the proper Islamic concept of *Hijaab* for their little daughters, the girls will feel 'naked' even if an arm is momentarily bared in the presence of a non-Muslim female.

The hair of a female is extremely delicate. *Hijaab* applies to a

greater degree to her hair than to her face. A female's exposed hair attracts even spiritual and unseen calamities and curses. Allah Ta'ala is The Creator. He knows why He has ordained that not a single hair of the female should be exposed. While evil beings such as the jinn and shayaateen are attracted by the female's exposed hair, the pious celestial beings such as the Malaaiakah (Angels) cherish a natural abhorrence for a female whose hair is exposed. Therefore, the Malaaiakah of Rahmat do not frequent a home where the females habitually wander around with their hair exposed, and this applies even if there are no ghair mahaareem males present.

Parents should treasure the *amaanat* of children and not ruin the *haya* and *akhlaaq* of their daughters and sons with the mannerism of the western cult of immorality in which self-expression is an emphasised demand while Islam teaches the exact opposite. And of vital importance to understand and never to forget is that secular school, especially the so-called 'islamic school', is the last nail in the coffin of the girl's *haya*.

FEMALES AT THE HELM

Allah Ta'ala, commanding women, says in the Qur'aan Shareef: *"And remain (glued) within your homes, and do not make an exhibition of yourselves like the displays of jaahiliyyah (the times of ignorance of the mushrikeen era)."*

Rasulullah (sallallahu alayhi wasallam) said: *"Never will prosper a nation who assigns its affairs to a woman."*

The domination of the kuffaar and the fall of the Ummah in prostration at the feet of the kuffaar, have disfigured the intellectual process of Muslims. The thinking of Muslims has become subservient to kuffaar ideologies, especially western kuffaar culture. What is enlightenment to the west, is accepted and adopted as an incumbent requisite of life. Minus the 'progressive' attitudes of the western cult, Muslims see no progress.

One of the most dehumanising aspects of western culture is its cult of immorality which hinges on female exposure, female exhibition and prostituting the female body. There is no sphere of western life which is devoid of the preponderance of female exhibition. In emulation of the western kuffaar cult of libertinism, Muslims too have adopted this vice of female exhibition. Following in the footsteps of the western shayaateen, Muslims of all walks of life, including the so-called religious sector, are portraying their adoption of the western cult of female exhibition with Islamic hues. People of the Deen are justifying female emergence, female exhibition and female participation in public activities by presenting deceptive ‘Islamic’ arguments.

While the Qur’aan vehemently proscribes female emergence from the home, we find in this era Ulama, the Madaaris, the Khaanqahs and the Tabligh Jamaat – all Deeni institutions – advocating the diametric opposite of the Qur’aanic prohibition. Thus, women are encouraged in their droves to emerge from their homes to participate in Salaat in the Musaaajid, so-called Thikr and so-called Tableegh in public places. So-called deceptive shaitaani ‘separate’ facilities are supposedly arranged to cater for the droves of women who have been encouraged to violate the Qur’aanic prohibition. While the Sahaabah had unanimously forbidden women to leave their homes for performing Salaat in the Musaaajid, the modern molvis, sheikhs and muballigheen sneer at the Qur’aanic injunction and have resolved to do the very opposite. By their devilish conduct they imply that the Qur’aanic command has been abrogated.

By their vigorous advocacy of female emergence, they rebelliously disregard the explicit Qur’aanic prohibition, the *Ijma’* (Consensus) of the Sahaabah and the *Ijma’* of the Ummah down the long corridor of Islam’s history. It is only in this century that the liberalized ulama reeling under western influence, have legalized female emergence and actively encourage them to follow in the footsteps of their western counterparts. A direct

consequence of the corruption which have contaminated and derailed the Ulama, are the outdoor female activities such as:

- Attending secular educational institutions
- Attending the Musaajid
- Attending public halls for lectures and evil wedding functions
- Attending thikr programmes
- Participating in Tabligh Jamaa't activities.
- Managing shops
- Girls Madrasas

Most of these outdoor activities which are in conflict with the Qur'aan and Sunnah, have been awarded Shar'i licence by misguided ulama who have strayed from *Siraatul Mustaqeem*. Thus, even Shaikhs of Khanqaahs invite females to come out of their homes to attend their thikr sessions; Ulama entice them from their homes to attend madrasahs, and the Tabligh Jamaa't folk take women out of the homes to wander around on tableegh programmes. All these outdoor activities are presented to the women as acts of ibaadat, while in reality these are acts of deviation which open up the doors of fitnah. These Deeni personnel have destroyed the natural haya which Allah Ta'ala has endowed womenfolk. Self-exhibition has ruined their modesty, and has made them audacious

The concept of gender-equality is nothing other than female exhibition to gratify the inordinate carnal lusts of the male 'master'. Allah Ta'ala has created woman for only the home role. She has no share in outdoor activities which are the domain of the man. The consequence of elimination of the natural role of women is the collapse of the Islamic culture of morality which was handed to the Ummah by Rasulullah (sallallahu alayhi wasallam). The more this cult of female exhibition is promoted, the greater will be the fitnah in the community. There can never be prosperity in the Muslim community when women vie with men outside the precincts of the home.

UMAR'S ADVICE

Ameerul Mu'mineen Hadhrat Umar (radhiyallahu anhu), wrote to Hadhrat Abu Musa Ash'ari (radhiyallahu anhu): "Salaam upon you. O Friend! Do not become like an animal. When it sees lush pastures, it immediately begins grazing and becomes fat. On account of its fatness it will meet its doom and be slaughtered. Was-salaam."

CRUELTY – AN ATTRIBUTE OF KUFR

"Most human beings can't tolerate for 10 seconds a grain of pollen in the eye. Cat and rabbit eyes are far more sensitive than man's. No sooner had the United States outgrown its scientific backwardness and become 'civilized' than American physiologists made it a point of honour to outshine their European colleagues. In 1904, *American Journal of Physiology* reported of the many experiments in which the eyes of cats were burned with various substances, after the eyelids had been cut off, to make the burning more effective. This was merely a preview of the long list of horrors that were invented in the New World, and from there rebounded to the Old.

Actually, Europe didn't have to copycat America yet. We read in a German textbook on medicine: "*Sonnenberg has made a series of experiments on some dogs. He put their paws into boiling water. On some dogs the spine had previously been severed. The sixth animal, a big German Shepherd, died after 6 hours and three immersions into boiling water.*"

Prof. Monakow and Dr. Minkowsky of Zurich University performed many brain experiments in which they also extirpated the eyes of cats and dogs. They reported that "it wasn't possible to keep the animals alive for more than 3 – 4 months after the operation."

Prof. Walter R. Hess of the University of Zurich, who was to

become a Nobel laureate, experimented extensively on monkeys, cats and frogs. Of one experiment, in which he used 50 frogs, he wrote: “Through primary movements of the animals, which are pinned with needles, one doubtlessly causes extreme pain, which subsequently is transmitted to the vagus nerve.”

The *American Journal of Physiology* described experiments on the reflex of the pupils of over 200 cats, after their ciliary nerve (that moves the eyelash) had been extirpated together with the entire nervous nodule. From the report:

The cat, sewn into a bag with only its head poking out, is placed against a crate containing a dog. By causing the dog to bark furiously, one notes: after 3 and half minutes, sweat on the palms of the cat’s paws; after 4 minutes, the hair bristles; after 5 minutes, dilatation of the pupils. After which the cat’s suprarenal glands are extirpated and the experiment is repeated.

The cat is immersed several times in cold water and is then exposed in wet condition to a blowing ventilator.

The cat is placed in icy water. After 3 minutes it starts trembling’ after 10 minutes its pupils get dilated. Then its suprarenal glands are extirpated and the experiment is repeated.

The cat’s mouth and nose are hermetically taped shut. Death by suffocation occurs in 40 seconds.

The *Lancet*, considered the most authoritative medical magazine, reported an experiment on a group of dogs in which the end of the intestine had been sewn up making it impossible for them to defecate. Death came following terrible agony between the 5th and 11th day. The experiment was repeated on another group of dogs, which survived from 8 to 34 days. The identical experiment had already been done by Claude Bernard and Company, it had been done ever since continuously on thousands of animals, and is still being done today, mainly in the U.S.

In Germany, at the University of Cologne, female baboons are tied to the restraining table with their legs stretched up in the air at

a right angle, and a catheter and a cystoscope are introduced in their gallbladders and kidneys. None of them survives for more than two investigations, because the instruments, too large for monkeys, tear up the ureter – they kept squirming while their ureter was torn, as we can presume from “it wasn’t possible to immobilize completely the animals, which were not anesthetized.”

The Winnipeg *Tribune* quoted this same Dr. Ryder as telling an audience at a conference in Toronto of an experiment where “cats had their tails cut off and were blinded, then they were put into a revolving drum to see how long they could stay awake before they died.”

.....With each dog strapped down and his belly laid open, the “surgeons” – subsidized by the American taxpayers who of course had never been asked for their consent – tied off and crushed the appendix, then cut out part of the intestinal tract and the spleen. With the intestinal system thus mutilated and unable to function normally, the dog was made to swallow a large dose of castor oil. The authors stated that thus “a fatal, fulminating, diffuse peritonitis of appendiceal origin may be uniformly produced in dogs”. In the experiment 56 dogs were used. Admittedly, the only purpose was to cause peritonitis, to publish an article that qualified its authors as “modern scientists”, and from which the reader can gather that all dogs died, under excruciating pain, after an “average” survival time of 39 hours.

While injection into the brain, or exposure to different substances, or extirpation of various organs keep being done to this day, the administration of electric shocks has become one of the most popular exercises in medical schools, as they don’t even require any manual skill, let alone any strenuous work or intellectual activity. Most experiments done are never reported, of course. But *Scientific American* found worthwhile reporting in 1958 that one J. V. Brady placed monkeys in restraining devices and gave them electric shocks every 20 seconds during 6-hour experimental periods. After 23 days the monkeys began to die

suddenly of stomach ulcers in agonizing pain.”

*(EXTRACTS FROM ‘SLAUGHTER OF THE INNOCENT’ by
Hans Ruesch)*

There is no wonder regarding the source from whence the U.S.A. acquires its torturers who operate its black torture camps such as in Guantanamo, Pakistan, Jordan, Afghanistan, Europe, Israel and elsewhere. To be a torturer of human beings, it is essential to first qualify as a torturer of animals on which horrendous methods of perverse brutality, cruelty and savagery beyond description are perpetrated.

Brutality is an integral constituent of kufr. It is inconceivable for such horrendous cruelty and brutality to coexist with Imaan. It will therefore be proper to infer that the so-called ‘Muslims’ who execute Bush’s orders to torture Muslims, are bereft of Imaan.

PROMOTING THE HARAAM METHODS OF SLAUGHTER

A promoter of kuffaar methods of killing animals, describing his inspection of a poultry plant, states: “The process for slaughter is as follows: All the chickens are hung upside down on a line, their heads are dipped for about 1 – 2 seconds in a tub of water and they are stunned with a high frequency stunner, at a set voltage of 39 volts. This temporary knocks the chickens out.

When the chickens had been stunned, we were encouraged by brother Ali to touch the birds and feel their heart beat. Numerous chickens were touched and all had a heart beat and felt warm. Some chickens were still moving/flapping wings after being stunned.I was told about the stunning process being doubtful by a ‘reliable source’. And through a little investigation he has turned out to be not so reliable at all.In my humble opinion these suppliers are halaal.”

It is quite apparent that this brother who did an investigation of a poultry plant is ignorant of the Shariah's requisites for lawful slaughtering. A person of ignorance should not set himself up as a Mufti and dole out corrupt fatwas and offer stupid advice. In this haraam process which our ignorant inspector has extolled, the following acts are abominable in terms of the Shariah:

- Hanging the birds upside down.
- Immersing their heads in tubs of water in emulation of the water boarding practice of Bush's torturers.
- Administering electric shocks to the birds.
- Total disregard of the Qiblah direction.

All of these acts are unlawful. Torture is abhorrent and haraam. The Shariah prohibits the infliction of any act of mutilation, torture, injury or pain prior to *Thabab*. This process described '100% halaal' by ignoramuses and men whose only agenda is money regardless of the manner in which it is acquired, is just as 'halaal' as a man indulging in sexual relations with his wife on a stage in full view of an audience. It is halaal to have sexual relations with one's wife. But, the accompanying haraam elements render the lawful sex haraam. Similarly, the accompanying haraam acts, render the slaughtering process haraam. The slaughtering process is not merely 'doubtful'. It is **HARAAM**.

It is not permissible to consume the diseased artificial chickens subjected to brutality and torture from the day they are hatched to the day they are murdered in the upside down position. The advocates of this haraam method need to be hung upside down, water boarded and given a resounding high frequency electric shock. Then after they revive from their experience, they will be in better position to comment on this haraam process.

It is not permissible to consume the artificial birds which are reared under torture and slaughtered under torture, and fed and nourished on *najaasat*.

CALAMITOUS INCREASES

Rasulullah (sallallahu alayhi wasallam) said: “The more a man increases his association with a king (or ruler), the further he drifts from Allah. The more his following increases, the more shayaateen join him. The more his wealth increase, the severer will be his reckoning (on the Day of Qiyaamah).”

The plunge and engrossment in the world are fateful occupations. The reality of the world’s calamity will be understood by most people only at the time of Maut. Swim in the world. Do not drown in the world.

THE ULAMA

Rasulullah (sallallahu alayhi wasallam) said: “Verily, the worst of evils is the evil of the Ulama, and the best of goodness is the goodness of the Ulama.”

Hadhrat Umar Ibn Khatthaab (radhiyallahu anhu) asked Hadhrat Ka’b (radhiyallahu anhu):

“What expunges *Ilm* (Knowledge of the Deen) from the hearts of the Ulama?”

Hadhrat Ka’b (radhiyallahu anhu) said: “Greed.”

“Verily the worst of the Qurraa’ (plural of Qaari) by Allah are those who visit the wealthy.” (Daarmi)

People of Knowledge who visit the wealthy and the rulers for the attainment of worldly motives and to gratify their desire for wealth come within the purview of these strictures.

The Hadith does not slate wealth and the wealthy. The evil effects generated by wealth are the spiritual poisons to beware of. As far as wealth is concerned, Rasulullah (sallallahu alayhi wasallam) said: “*Pious wealth is good for a pious man.*” “Pious wealth” is wealth acquired in a halaal manner. A pious man will discharge the *huqooq* of the bounty of wholesome wealth. Others will benefit from ‘his’ wealth, for he understands that the wealth in

his custody is an *Amaanat* (trust) which Allah Ta’ala has entrusted to him during this short worldly sojourn. He does not display ingratitude to Allah Ta’ala by squandering the halaal wealth bestowed to him.

Pious men of wealth who maintain a relationship with pious Ulama for the sake of the Deen are praiseworthy. Hence the Mashaaikh have coined the adage: *“The wealthy man at the door of the Faqeer is praiseworthy while the Faqeer (i.e. the Aalim of the Deen) at the door of a wealthy man is evil.”*

A salient attribute of the ulama-e-soo’ (the evil worldly ulama) is their constant concern to satisfy the whims and desires of the people of wealth. In this despicable process, the ulama-e-soo’ trade the Shariah for a miserable price. They fabricate opinions and ‘rules’ to satisfy their paymasters. In so doing they plod the path carved for them by the ulama of Bani Israaeel who were adept in the art of distortion and misinterpretation of the laws of the Shariah. Castigating the ulama-e-soo’, the Qur’aan Majeed states:

“O People of Imaan! Verily numerous of the Ahbaar and Ruhbaan (Ulama and Mashaaikh of Bani Israaeel) devour the wealth of people in unlawful ways and they prevent (people) from the Path of Allah”

“And why do their Saints and Scholars not forbid them (the masses) from speaking falsehood and eating haraam? Indeed, most vile is what they were doing.”

This vile cancerous disease has consumed innumerable ulama of this Ummah. May Allah Ta’ala save us from the evil of our nafs and the plots of shaitaan.

THE EVIL OF THE SO-CALLED “SHARIAH BOARDS”

In this era of *Riba* preponderance, a new breed of ‘ulama’ has come into existence. They are members of institutions which have been created by the *Riba* capitalists, and these institutions are

termed ‘shariah boards’. Nowadays most of the world’s major kuffaar *Riba* banks have created their own ‘shariah boards’ staffed by handpicked ulama-e-soo’ who have sold their souls and Allah’s Deen for a pittance – for lousy dollars and rands.

The ‘ulama’ members of these fraudulent ‘shariah boards’ are constrained by the dollars which their capitalist masters dole out to them, to dance to the tune and comply with the demands of the capitalist ideology which is inextricably interwoven with the evil of *Riba*. The *Riba* banks of the capitalists pay their ‘shariah board’ serfs huge sums, in worldly terms, for a definite purpose. The capitalists never pay the ‘shariah board’ members for guarding the Shariah. They do not pay for fatwas of *Laa Yajooz (Not permissible)*. The payment is *only* for fatwas of *Yajooz (i.e. It is permissible)*. Every *Riba* product manufactured by the capitalist banks has to be incumbently issued a licence of permissibility, and the ‘shariah boards’ have been established for no purpose other than this objective, viz., to find permissibility by hook or crook for the *riba* products offered by the banks.

The ignorant and unwary masses of the Ummah are hoodwinked by the employment of skulduggery by the ‘shariah board’ ulama who coin Islamically sounding designations such as *musharaka*, *mudharaba*, *murabaha*, etc. Yet if these contracts are subjected to thorough scrutiny, their ugliness and *hurmat* will become manifest. There is hardly any difference between the undisguised *riba* deals of the banks and the disguised *riba* deals marketed under Islamic nomenclature.

Greed for dollars has driven the members of the ‘shariah boards’ to subvert the Shariah and to fabricate rulings of permissibility for the *haraam* *riba* products of the *riba* banks. All banks, whether kuffaar or so-called ‘Islamic’, are capitalist *riba* institutions without exception. Only the ignorant and those who opt for deliberate blindness motivated by greed, are deluded by the pronouncements of permissibility fabricated by the ‘shariah boards’ of the capitalist banks.

The ulama serving on these new vile creations of the banks lack honour in entirety. Greed for money brings these hired ‘scholars’ into the full glare of Rasulullah’s stricture: “Verily the worst of evils is the evil of the Ulama.” Besides inviting disrepute and disgrace for themselves, they insult the elevated rank of Deeni Knowledge by dancing to the tunes of their bank-paymasters. The Ulama are supposed to be the Heirs and Representatives of the Ambiya. The Aalim is supposed to be the Guardian of the Shariah, not an advertiser for the capitalist banks, promoting their riba wares under deceptive designations.

These ulama-e-soo’ have descended to new depths of degradation and self-inflicted humiliation by being hirelings of the riba banks. Whenever they are summoned by their capitalist masters, they have to run and grovel, and set in motion the evil machinery to fabricate *baatil fatwas* for promotion of every new riba product. They are required by their paymasters to rummage through the *kutub* of the Math-habs. In this exercise, the members of the ‘shariah boards’ tear out masaa-il from their contexts, and present a patchwork of fatwas with pieces from different Math-habs to produce permissibility. The now notorious stunt is to resort to some aspects of a mas’alah torn out from the Maaliki *kutub*, and to hammer it out as a basis for whatever riba product is presented by the capitalist banks.

The obligation of the Ulama is to guard the Deen, not to promote the wares of the riba banks. If a riba bank requires information regarding a specific product which it has spawned, it should present its *Istifta’* to the Muftis who are stationed in their own humble lodgings whether at the Madaaris or in their homes. Hirelings of the bank are not qualified to issue fatwas for the guidance of the Ummah. It behoves the true Mufti to examine the *Istifta’* in the manner his ancestors in this sacred Department of *Ifta’* had been practising since the time of the Sahaabah. Fatwas are issued for Allah’s Pleasure and for safeguarding the Deen, and for guiding the Ummah.

The objective of Fatwas is not promotion of the wares of the capitalist banks. The ulama who sit on these bank-created ‘shariah boards’ have betrayed their Ilm. They have betrayed Allah, His Rasool and the Ummah. They are among the worst specimens of the fraternity of ulama-e-soo’. About such ulama who have humiliated themselves for money and who sit in the bank-created ‘shariah boards’ dabbling and trifling with the sacred divine Law of Islam, Rasulullah (sallallahu alayhi wasallam) said:

“There will dawn an age when.....the worst of people under the canopy of the sky will be their ulama. From them will emerge fitnah, and unto them will rebound the fitnah.”

The ulama-e-soo’ staffing the haraam so-called ‘shariah boards’ of the capitalist riba banks have rendered Islam and the Ummah the greatest disservice.

ACADEMIC ILM IS NOT FOR ALL

Rasulullah (sallallahu alayhi wasallam) said: “The one who imparts Ilm to an unfit person is like one who garlands swines with (necklaces) of gold, diamonds and pearls.”

The reference in this Hadith is to academic Knowledge of the Deen – the higher Knowledge which bestows to the Aalim the mantle of leadership. This Knowledge, Rasulullah (sallallahu alayhi wasallam) clarifies in this Hadith, is not the capital of everyone. It is not to be imparted to all and sundry. Since the precept enunciated in this Hadith has been abandoned in entirety, the consequence is a glut of ulama-e-soo’ (evil learned men). In the light of this precept, Hakimul Ummat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) commented:

“The Madaaris should not impart the full Arabic course (the Dars-e-Nizaami course) to every student. There is no need for this. A student who lacks compatibility with this Knowledge or who is not endowed with *Fahm-e-Saleem* (a spiritually healthy intelligence) should be taught only the necessary masaa-il

(*Dhuroori Masaa-il*). After the student has acquired the knowledge of the necessary masaa-il, he should take leave of the Madrasah and be told to pursue a worldly (secular) profession or trade.

Every person does not have the ability and fitness to become a *muqtada*’ (a leader in the Muslim community to whom people refer for Deeni masaa-il and guidance). It is *khiyaanat*_(abuse of sacred trust) to impart this higher knowledge to the unfit ones thereby aiding them to become *muqtada*’. To impart this higher Knowledge to one with an evil disposition – one who is unfit – is to arm a dacoit. But, nowadays the Mudarriseen (Ustaadhs in the Madrasah) and the Muhtamimeen (the Principals of the Madaaris) have no concern whatsoever for this issue.

All the students who are admitted to a Madrasah do not have complete compatibility with *Ilm* nor do they possess *Fahm-e-Saleem*. Why then do they (the Madrasah management) not select students? A special concise course should be prepared for students who lack the natural ability and propensity to become Ulama. They should not be taught more than the concise course. This course should encompass all the necessary masaa-il of the Deen.”
(*End of Hadhrat Thaansi’s comment*)

Since all the Madaaris have totally ignored the qualification for admission to higher Knowledge of the Deen, the Shariah and the Ummah are tremendously suffering in the wake of the gross abuse of this *Amaanat of Ilm* which the grossly unqualified molvis and sheikhs perpetrate. The certificates issued by the Madaaris serve only the purpose of worldly acquisition at the expense of mutilating the Shariah. This is the era about which the Hadith states: “*Knowledge will be acquired for purposes other than the Deen.*”

The ulama-e-soo’ manning the shaitaani radio stations, and those who have sold their souls to the riba banks, and those who have made promotion of kuffaar meat products their mission in life, and those who propagate against Hijaab and the age-old *ahkaam* of the Shariah, and those devilish ‘maulanas’ who

organize zina ‘fun day’ trips for girls and stupid ‘aalimas’, and those misguided ulama who organize volleyball, cricket and kuffaar sport in general for male and female students, and others of similar ilk are the current manifestations of the predictions which Rasulullah (sallallahu alayhi wasallam) had made in relation to the proximity of the Final Hour.

This *Ilm* of the Shariah is the Knowledge which was revealed from *Looh-e-Mahfooz*. It is the greatest *Amaanat* which Allah Ta’ala has entrusted to this Ummah. But only those who are naturally qualified to bear this *Amaanat* should be permitted to pursue *Ilm* and to enter the Office of Vicegerency of Allah Azza Wa Jal via the medium of the Nubuwwat of Rasulullah (sallallahu alayhi wasallam). This *Ilm* is not to be scattered to those who are depicted in the Hadith: “....like garlanding swines with gold, diamonds and pearls.” These are the exact words with which Rasulullah (sallallahu alayhi wasallam) had described those *mudarraseen* and *muhtamimeen* whose objective is merely to increase their rolls, name and fame, and who have no understanding of this *Amaanat* which even the heavens and the earth had refused to bear.

SAFETY OF THE HOME

“Whoever desires that his faults be concealed, should remain in his home. He who mingles with people destroys his Deen without him even realizing.” (Talhah Bin Ubaidullah)

THE CURING PROPERTIES OF HONEY

“There comes from their stomachs a drinking liquid of varying hues. In it is a cure for mankind. Verily in this is a sign for people who reflect.”

(Surah Nahl, Aayat 69)

For the Mu’mineen, there is no need for evidence other than the

Qur'aan for the affirmation of the wonderful curing and healing properties of Honey. Recent research by medical experts of all persuasions have confirmed the wonders of Honey. While all brands of pure honey come within the scope of the '*cure for mankind*' mentioned in the Qur'aanic aayat, the Manuka Honey Company of the USA has the following information on Manuka Honey:

*** Regular Manuka Honey is used for sore throats, colds, canker sores, fever blister, acne, facials.** At the first sign of a sore, dry or scratchy throat, take one teaspoon of Manuka Honey and let it dissolve in the mouth first, coat and soothe the throat and then swallow. Repeat as necessary, up to 3 – 5 times throughout the day. Manukah Honey can also be applied 5 – 6 times per day directly onto a canker sore, fever blister and acne. Use Manuka Honey in tea, on toast, cooking and baking.

*** Internally Active Manuka Honey is used for Acid Reflex, Heartburn, Esophagus Ulcer, Up-Set Stomach, Stomach Ulcer, H. Pylori, Gastritis, Duodenal Ulcer, Irritable Bowel Syndrome, Ulcerative Colitis.** For all internal applications, take one teaspoon Active Manuka Honey on a small square inch piece size of bread or slice of fruit, 20 – 30 min. before breakfast, lunch and dinner to coat out the stomach and gastro-intestinal tract. Do not drink any liquids during those 20 – 30 min. in order for the honey to stay concentrated. You can take a 4th teaspoon before going to bed., to coat out the gastro-intestinal tract while sleeping.

*** External Applications for Active Manuka Honey include wounds, burns, ulcers, sores, surgical scars, MRSA, VRE and other external infectious wounds such as diabetic leg and foot ulcers, decubitus wounds/bed sores, amputation stump wounds, infectious war wounds.** Apply a fair amount of Active Manuka Honey (not too much and not too little) onto a sterile gauze; apply the gauze with the honey attached to the wound. Change dressing once every 24 hours. Gently wash wound with a saline solution, before applying next honey dressing.

For more information at:

<http://www.manukahoneyusa.com/Extended-Info-Data-Base.htm>

THE DECEPTION OF THE RIBA SCHOLARS

Certain scholars and quarter-baked ‘scholars’ have perpetrated the huge deception of citing the Maaliki Math-hab in their abortive attempt to legalize riba for the capitalist banks. Interest charged on late payment of instalments is dubbed ‘charity-penalty’ by these scholars who are at pains to incorporate capitalism into the Shariah.

In the attempt to legitimize interest, these misguided scholars and some quacks following the deviated scholars, have kicked up much dust around a *mas’alah* of the Maaliki Math-hab – a *mas’alah* which has absolutely no relationship to riba/interest/penalty. By employing some skulduggery and deception the *mas’alah* of *Iltizaam* has been presented and confused with *baatil* and stupid interpretation. This term in the context of the discussion means to assume something as an obligation on oneself.

According to all Math-habs, i.e. according to the Qur’aan and Sunnah, when a person makes a pledge or promise or a vow, then it is incumbent to honour the promise. It is not permissible to violate a promise/pledge/vow unnecessarily. When a person imposes on himself the obligation of even a Nafl act of ibaadat, he should ensure that he fulfils the promise he made to Allah Ta’ala. Similarly, if a person undertakes upon himself the obligation of giving Sadqah, he should not violate the pledge for no valid reason. Honouring pledges and promises is integral to Imaan.

There is however difference of opinion in the effect of *Iltizaam* or a self-imposed obligation according to the Maaliki Math-hab. While according to the Hanafi, Hambali and Shaafi’ Math-habs, a promise has only moral consequences, according to the Maaliki

Math-hab, in some cases it also has legal effect. In other words, the execution of the self-imposed obligation can be enforced legally by the Qaadhi or Islamic court. This rule of the Maaliki Math-hab has been battered out of context and proportion, and with deception and chicanery, the ignorant and unwary are hoodwinked into understanding that according to the Maaliki Math-hab the interest-penalty which the capitalist banks and others levy on late-payment of instalments is permissible according to Imaam Maalik (rahmatullah alayh).

This is a forgery and *buhtaan* (slander) which the deviate scholars have heaped onto the Maaliki Math-hab. It is a ‘fatwa’ of trash – haraam trash and drivel which is outrightly rejected by the Maaliki Math-hab. There is absolutely no scope in the Maaliki Math-hab for payment of interest on late instalments. According to the prediction of Rasulullah (sallallahu alayhi wasallam) in the ages in proximity to Qiyaamah, Muslims will legitimize haraam by changing the names of the unlawful acts. This evil practice is being employed in a variety of haraam activities. Liquor, pictures, interest and even zina are passed off as permissibilities by the scholars of corruption.

Interest is deceptively called ‘charity-penalty’ and the Maaliki *mas’alah* is also deceptively and stupidly cited as the basis for this hallucinated permissibility. But, there is not the slightest scope for permissibility in the Maaliki Math-hab for the interest penalty, and the *mas’alah* of *Iltizaam* has no relevance to this issue whatsoever. In outright denunciation and rejection of the interest ‘charity-penalty’, the Maaliki Math-hab states:

“When he (the debtor) imposes on himself (makes iltizaam) that if he does not pay the claimant’s due at the appointed time, then for him (the creditor) will be so much (money). There is no difference of opinion (among the Maaliki Fuqaha) regarding the butlaan (nullity) of this because, verily it is Sareeh (explicit) riba.”
(Fathul Aliyyil Maalik, Vol.1)

While the penalty of default appears to be an accretion of this

age, the Maaliki Fuqaha many centuries ago discussed it and ruled it to be *sareeh riba* (unadulterated riba – absolute riba).”

The scholars of deviation and corruption have thus sold their souls to the devils for the dollars of the dunya. Charity which becomes morally incumbent is pure Sadqah for the Pleasure of Allah Ta’ala and to gain thawaab (reward). The interest-penalty is not Sadqah which can become obligatory on a person who gives a bank the undertaking to pay it if he defaults in timeously paying his instalments. A haraam act does not become halaal on the basis of a promise.

The ‘promise’ by the debtor to pay interest (the so-called charity-penalty) is not Sadqah. One does not require intelligence to understand that this penalty is *sareeh riba* as has been explicitly stated by the Fuqaha, including the Maaliki Fuqaha. The Mujlisul Ulama of S.A. has explained this issue in greater detail in their booklet, *The Penalty of Default*. Copies are available.

GRAVEYARDS

"Do not make your homes graveyards. Verily, Shaitaan flees from a house wherein Surah Baqarah is recited." (Hadith) When the Qur'aan is not recited in a home, it becomes desolate like a graveyard.

QIYAAMAH

Rasulullah (sallallahu alayhi wasallam) said: "I take oath by The Being Who has sent me with the Truth (of Islam)! The world will come to an end only after (the calamities) of earthquakes, showers of stones (from the heaven) and disfigurement (of the faces of people) have taken place.

The Sahaabah asked: 'O Rasulullah! When will this happen?' Rasulullah (sallallahu alayhi wasallam) said: "When you see women seated in the saddle (in the driving seat-riding horses and

driving cars); when singing girls are in profusion; when false testimony becomes the norm; when homosexuality (and lesbianism) become rampant.”

ZAKAAT CALCULATION

Example: Zaid's Zakaat year ends 30th Sha'baan. Every year he calculates his Zakaat on 1st Ramadhan. In the beginning of the year he had R6,000 cash, which is more than the Zakaat Nisaab. He is known as Maalikun Nisaab (the owner of Nisaab). During the course of the year, this amount (R6,000) fluctuated. On some occasions it decreased to R3,000 and sometimes it increased to R12,000. A week before Ramadhan he sold his vehicle for R40,000, and bought merchandise for R20,000. On 1st Ramadhan his assets were cash R24,000 and merchandise R16,000. On what amount should he pay Zakaat?

Answer: His Zakaat-taxable assets at the end of his Zakaat year (30th Sha'baan) were R24,000 cash and R16,000 merchandise. He has to pay Zakaat on R40,000. His Zakaat payment is R1,000. He has to pay Zakaat on all Zakaat taxable assets notwithstanding part of the assets being in his possession for only a week. Since he is Maalikun Nisaab, and 12 months have lapsed over the Nisaab amount, for Zakaat purposes it will be considered that 12 months have passed over all his Zakaat assets.

SALAATUL ISTISQA'

Istisqa' in the Shariah means to supplicate to Allah Ta'ala in a special form for rainfall. This dua is in the form of *Salaatul Istisqa'*. The following conditions necessitate performance of *Salaatul Istisqa'*:

- Severe drought- total cessation of rain
- Lack of other sources of water such as wells, dams, streams, rivers.

When the water supply is adequate for the needs of the people, Salaatul Istisqa' should not be made. Before proceeding to perform Istisqa', Taubah and Istighfaar are necessary. Huqooqul Ibaad (rights of people) which had been violated or not discharged, should be fulfilled. Prior to emerging for performing Istisqa' in the fields on the outskirts of the town/city, it is Sunnat to fast for three days. Istisqa' will be performed on the fourth day, i.e. after completing three consecutive days of fasting. During the three day period Sadqah should be given. This Sadqah should be given on each of the three days.

On the fourth day, all the males and children of the Muslim community together with their domesticated animals (sheep, goats, cattle, etc.) should go walking to the outskirts of the town. It is not permissible to take non-Muslims with. The people should walk with humility, with lowered heads making Thikr. They should be dressed simply, not in the manner people dress for Eid occasions. Ibn Humaam (rahmatullah alayh) explaining the etiquettes and rules of Salaatul Istisqa' said: "People should emerge (from their houses) for three days. More than three days have not been narrated (i.e. it is not the Sunnah). They should come out (from their homes) and walk humbly and with fear. They should be dressed in old garments. On each of the three consecutive days, they should give Sadqah after making Taubah. "

This Salaat will be performed in an open field on the outskirts of the town except in Makkah and Baitul Maqdis where it will be performed inside the Musjids.

Drought is the consequence of abundance of sins and flagrant transgression. It is a manifestation of the Wrath of Allah Ta'ala. Therefore, before performing Salaatul Istisqa' it is essential to engage in a three-day period of repentance (Taubah), charity (Sadqah) and fasting. The presence in the Salaat of unrepentant sinners and those who have not made amends for their acts of violation of the rights of others, and those who harbour animosity for Muslims, are impediments which prevent rainfall.

FOLD YOUR GARMENTS

Many people are afflicted with the bad and harmful habit of throwing their clothes anywhere and any how when they undress. This extreme slovenliness displays their inner attitude of moral laxity. Such slovenly persons generally have scant respect for the rights of others. Garments are the *ni'maat* (bounties) of Allah Ta'ala, and every *Ni'mat* has rights which should be observed. Besides the despicable habit of slovenliness, it invites the shayaateen to tamper with the clothes. In this regard Rasulullah (sallallahu alayhi wasallam) said:

“The shayaateen derive enjoyment from your clothes. Therefore, when anyone of you removes his garment, he should fold it, for verily, the shayaateen do not wear a folded garment.”

When the garments are folded neatly, they are safe from satanic tampering. Wearing clothes with which shaitaan has tampered exercises a detrimental effect on the wearer, physically as well as spiritually.

HAUNTED HOMES

Rasulullah (sallallahu alayhi wasallam) said:

* “O People! Perform Salaat in your homes. Verily, the best Salaat is the Salaat of a man in his home, except the Fardh Salaat (in the Musjid).”

* “Perform Salaat in your homes, and do not transform your homes into graves.”

THE MISERABLE STRATEGISTS

Allaamah Abdul Wahhaab Sha'raani (rahmatullah alayh) said: “It is mentioned in the Hadith that in the later age (*aakhiruz zamaan*) there will be such people who will be strategists.”

Commenting on this Hadith, he said: “With deeds of the Aakhirah

they will earn the dunya (the wealth and fame of the world). They will don garments of the Deen; their talk will be sweeter than honey, but they will have the hearts of wolves.”

The curse of stratagems (*hiyal*) employed by the worldly Ulama of our age has made ‘halaal’ the entire Riba system of the capitalists. The current system of ‘Islamic banking’ comes fully within the glare of this Hadith, and so do its ulama propounders. The same applies to the halaalizers of carrion. In Allah’s Name they halaalize diseased rotten carrion to feed the Ummah. And all of this – ‘Islamic banking’ and halaalized carrion chickens, etc. is the accursed perpetration of the ‘strategist’ ulama-e-soo’.

APPREHENSION OF DEBT

Rasulullah (sallallahu alayhi wasallam) said: “The debtor will be chained in his grave. Nothing will emancipate him except payment of his debt.”

The plight of people who die without settling their debts will truly be lamentable. As long as their debt remains unpaid, they will be held in chains in Barzakh (the life after death, but before Qiyaamah). It is the obligation of the close relatives of the mayyit (deceased) to be merciful and to assist in freeing their debtor-relative from the chains of the Qabr’s captivity by paying his debts.

IMAAM ABU HANIFHA AND BIDAH

Offering some advice to Imaam Abu Yusuf (rahmatullah alayh), Imaam Abu Hanifah (rahmatullah alayh) said: “If any person introduces a bid’ah in the Shariah, then publicly proclaim his error so that people do not become audacious in following him. In so doing do not be concerned with his status and fame. In proclaiming the Haqq, Allah Ta’ala is your Aid. He, Himself, protects His Deen. Even if the king commits an error, admonish

him with clarity. If he refuses to heed your admonition, explain to him in privacy that his act is in conflict with the Qur’aan and Sunnah. If then too he refuses to heed, supplicate to Allah Ta’ala to save you and the Ummah from his evil.

SADQAH

- ◆ “Sadqah blocks 70 avenues of evil.”
- ◆ “Sadqah prevent from an evil death.”
- ◆ “Sadqah given to a miskeen has one reward, and Sadqah given to close relatives has two rewards.”
- ◆ “Sadqah extinguishes the Wrath of Allah.”
(Ahaadith)

THE IMPERATIVE NEED FOR TAQWA

(Imaam Ghazaali)

“Along with the command of Ibaadat is the command to eat only halaal. Allah Ta’ala says: ‘Eat wholesome things and practise righteousness’.” Rasulullah (sallallahu alayhi wasallam) said: “After the obligation of Imaan and Salaat is the obligation of a halaal earning.” Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) said: “If you perform Salaat in such abundance that your back becomes bent like a bow and if you fast so much that you become as thin as a rake, then too it will not be accepted without the acquisition of Taqwa and abstention from haraam wealth. “Performing ibaadat after consuming food derived from a haraam earning is like erecting a house on foundations of manure. Remember that Halaal Rizq plays a vital role in creating spiritual lustre in the heart. Therefore, it is imperative to abstain from haraam wealth. The inculcation of Taqwa is of great importance and need. Taqwa has four ranks as follows:

(1)The first stage is to abstain from such wealth on which the Ulama of the Deen has issued the verdict of prohibition. A man

becomes a faasiq by using such wealth. His reliability and integrity are destroyed. This stage of Taqwa is applicable to the general body of Muslims.

(2)The second stage of Taqwa is abstention from doubtful things. Although the Ulama have opined that Mushtabah (doubtful) things are halaal viewing it from the legal aspect, nevertheless, there is the possibility of such things being unlawful. Therefore the Sulaha (pious) abstain from the doubtful things as well. Rasulullah (sallallahu alayhi wasallam) has said: “Abstain from what is doubtful and adopt what is not doubtful.”

(3)The third stage of Taqwa is the Taqwa of the Atqiya (high ranking Auliya). Hadhrat Umar (radhiyallahu anhu) said: “For the fear of falling in haraam, we abstained from nine-tenths of halaal things.”

It is for this reason that we find the pious servants of Allah accepting less than their due. If they are entitled to a hundred coins, they accept one less and when they have to pay others, they give slightly more.

Rasulullah (sallallahu alayhi wasallam) said that as long as a Muslim does not abstain from permissible things for the fear of becoming involved in prohibited things, he will not attain the rank of the Atqiya. It is therefore seen that they refrain from even permissible luxuries because today the taste of halaal luxury has been acquired, and tomorrow will be the desire for haraam pleasures. It is also for this very reason that the Qur’aan prohibits gazing with desire at the abundance of wealth and the glitter and pomp of the worldly possessions of the kuffaar. The sweetness of Imaan is reduced by the heart’s desire which the glances of admiration for the wealth of the kuffaar create in one. Love of the world and love for Imaan cannot coexist in the heart.

To the Atqiya only such wealth is considered lawful in which there is no doubt nor the possibility of future danger to Imaan and Taqwa.

(4)The fourth stage is the Taqwa of the Siddiqeen (the highest

category of Auliya). They abstain from eating such food which does not produce in them strength and inducement for Ibaadat and Obedience. Similarly, they abstain from anything which contains even the remotest possibility of disobedience to Allah. The act itself is not sinful, but if they discern the possibility of sin in its media, they refrain from it.

Once Hadhrat Zunnun Misri (rahmatullah alayh) was imprisoned. A pious lady, learning of his suffering and hunger in the prison, prepared some food from her hard-earned halaal money. She sent the food to the jailer to hand it to Zunnun Misri. But, the Shaikh refused to accept the food. He returned it with the comment: “Although the food is halaal, the plate is impure.” By “the plate” he meant the hands of the jailer who was a cruel oppressor. The food no longer remained fit for consumption in view of the hands of a zaalim having touched it.

Hadhrat Bishr Haafi (rahmatullah alayh) would refuse to drink water from the water-works constructed in the cities by tyrannical kings.

The Auliya in this category of Taqwa have abandoned everyone and have taken hold firmly of Allah alone. They never utilized anything which was not purely for the sake of Allah Ta’ala.

Since it is not within the capability of everyone to acquire this lofty degree of Taqwa, it is essential to at least adopt the Taqwa of ordinary uprighteous people. Never approach near to such things on which the Ulama of the Ummah have issued the verdict of prohibition.

IMAAM ABU HANIFAH’S ADVICE

Giving naseehat to Imaam Abu Yusuf (rahmatullah alayh), Imaam Abu Hanifah (rahmatullah alayh) said:

- * In everything, bear in mind taqwa and honesty.
- * When you hear the Athaan, immediately prepare to leave for Salaat.

- * Every month keep a few fasts.
- * Daily after one of the Salaat, engage in some Thikrullaah.
- * Never omit reciting the Qur'aan Shareef.
- * Occasionally visit the Qabrustaan.
- * Totally abstain from sport and futility.
- * Conceal the faults of your neighbour.
- * Be constant in Amr Bil Ma'roof Nahy Anil Munkar
(Commanding righteousness and prohibiting evil).

HONOURABLE AND CONTEMPTIBLE

Hadhrat Abdullah Bin Wahab (rahmatullah alayh) said: "When an honourable person acquires knowledge (Ilm of the Deen), he becomes humble, and when a contemptible person acquires knowledge, he becomes arrogant."

THE DAMPNER

"Adulterate (the carefree attitude) of your gatherings with The Dampner, i.e. Maut." (Hadith)

ZUHD – THE MINIMUM DEGREE

Reduction in worldly ties and indulgence is an essential requisite for *Islaah (reformation of the Nafs)*. Hadhrat Ubaidah Bin Umair (rahmatullah alayh) said: "*The necessary degree of abstention from the dunya (world) is abstention from sin.*" There is no lesser degree of *Zuhd* (renunciation of the world) than this essential degree. Abstention from sin has priority over Nafl acts of ibaadat. It is of greater importance to ensure abstention from sin and futility than engagement with Nafl acts of ibaadat.

Hadhrat Muhammad Bin Ka'b (rahmatullah alayh) said: "*Abstain from increasing friendship. When you increase your*

circle of friends, you will not be able to fulfil their incumbent rights.” Many evils come in the wake of expanding friendship. The Mashaaikh always emphasise reduction in relationship with people.

TAWAKKUL IN TAUBAH

Even when repenting (making Taubah), never should the repentor repose confidence in his resolution to abstain in future from sin. While an essential condition for the validity of *Taubah* is a pledge to abstain from sin in future, the heart's attitude should be one of trepidation. That is, one should not have confidence in the nafs nor express the pledge in the form of a challenge. Hadhrat Muhammad Bin Ka'b (rahmatullah alayh) said: *“In the pledge not to again commit a sin, the repentor should have tawakkul (trust) on Allah.”* He should fear his own nafs and not be over-confident in his spiritual prowess or willpower. Taubah should be adorned with humility.

One *adab* (etiquette) of *Taubah* is to supplicate for protection against sin. Implore Allah Ta'ala to save you from sin and to enable you to be steadfast in your pledge. Without *taufeeq* from Allah Ta'ala, it is not possible to honour the pledge of abstention from sin.

GREY HAIRS – A NOOR

“Grey hair is a Noor. He who removes grey hairs, removes the Noor of Islam. When a man reaches 40 years, Allah Ta'ala saves him from three maladies: insanity, leprosy and white liver.”

(Hadith)

“Grey hair is the Noor of the Mu'min. When a man in Islam gets grey hairs, then for every grey hair (is recorded) a virtuous deed, and for each hair he is elevated a rank.”

(Hadith)

These narrations of Rasulullah (sallallahu alayhi wasallam) are glad tidings for those who are adorned with grey hairs, and warnings for those who remove or dye their grey hairs to pretend that they are young.

DURING ILLNESS

Explaining the etiquette which a sick person should observe, Hadhrat Ibraaheem Nakh'i (rahmatullah alayh) said: "When a sick person is asked about his condition, he should first say that he is fine. Thereafter he may explain his sickness."

Regardless of any difficulty or calamity which may have settled on a person, there are perpetually innumerable bounties of Allah Ta'ala with him. It does not behove him to forget about Allah's favours and bounties when he is afflicted with a misfortune. Every condition is created and bestowed to man by Allah Ta'ala. Calamity and sickness are His creation and He apportions misfortunes to people.

Along with permissibility to explain one's difficult condition, one is not permitted to do so with an attitude of complaint. The understanding should be that Allah Ta'ala in His wisdom has decreed this affliction for me. Make dua for the removal of the calamity and adopt Sabr, and say with conviction in the heart: *"All praise is for Allah in all circumstances."*

INDEPENDENCE

The attribute of independence in the Ulama of the early age of Islam was an outstanding feature in them. Once the governor of Basrah said to Hadhrat Maalik Bin Dinaar (rahmatullah alayh): "Do you know what has made you so extremely audacious and given you so much courage to speak harshly to us (i.e. to the rulers), and do you know why we cannot confront you? The reason

is your independence. You have no inclination towards our wealth.”

SALAATUL ABRAAR

“The Salaat of the Abraar (The Pious) is two raka’ts when entering home and two raka’ts when emerging from his home.”

THE SIN OF THE WHOLE BODY

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said that a sin which affects the entire body at all times is wearing clothes which are the styles of non-Muslims. When such clothes are donned, the entire body commits the sin. Emulation of non-Muslim styles of garments eliminates the identity of the Muslim.

CLOSURE OF THE HEAVENS AND EARTH

“Do the kuffaar not know that the heavens and the earth were (at one stage) closed, then We opened them, and We created every living thing from water. Do they still not believe?”

(Surah Ambiyaa, aayat 30)

According to the Sahaabah and the Jamhur Mufasssireen, at one stage in the history of creation neither was there rainfall nor vegetation. This is the meaning of the heavens and the earth being ‘closed’. When Allah Ta’ala desired to settle man on earth, the heavens were opened up with rain and the earth with vegetation, i.e. rain began falling and plants started to grow.

Once a man approached Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) and asked for the tafseer (meaning / explanation) of this aayat. Hadhrat Ibn Umar (radhiyallahu anhu) referred the man to Hadhrat Ibn Abbaas (radhiyallahu anhu) and instructed the man to report back to him with the tafseer of Ibn

Abbaas (radhiyallahu anhu). When the man posed the question to Hadhrat Ibn Abbaas (radhiyallahu anhu), he said:

“In the beginning the heaven, was closed, i.e. it did not rain. Similarly, the earth was closed, i.e. there was no vegetation. When Allah Ta’ala desired to inhabit the earth with mankind, He opened up the heavens with rain and the earth with vegetation.”

After the man reported this explanation to Hadhrat Ibn Umar (radhiyallahu anhu), he commented:

“I now concede that the knowledge of the Qur’aan has been bestowed to Ibn Abbaas. I now realise that Allah Ta’ala has imbued him with a special ability regarding Qur’aanic Knowledge. He has indeed interpreted ratq and fatq correctly.”

(Ratq – to be closed – and fatq – to be opened – are the two terms mentioned in the aayat.)

In the aayat Allah Ta’ala says: “We have created every living thing from water.” Water is a vital constituent of every living thing. Water plays a vital role in their creation, growth and development.

Modernists enamoured and over-awed by the baseless and kufr theories of the atheist scientists, resort to fanciful and whimsical interpretation of this aayat in an attempt to eke out Qur’aanic support for the kufr doctrines of the priests of atheism. But, in the Qur’aan there is no basis and no support for the theories of atheism deceptively described as ‘science’. Man did not evolve over millions of years from a cell and from a fish then into a baboon which ultimately developed into a human being in terms of the kufr theory of the atheist scientists. Man was created in Jannat in his highest and perfect stage of development beyond which existed only spiritual progress and elevation. At no stage in his life did man require any progress of physical evolution for attaining physical perfection. Such perfection was bestowed to him at the very time of his spontaneous creation by the Power of Allah Ta’ala.

THE BEST DEED

“The best deed is to abstain from hidden sins.” (*Abu Abdullah Antaaki*)

When he was asked for the reason, he said: “A man who shuns hidden sins will to a greater extent abstain from sinning flagrantly.” It is only because of true fear for Allah Ta’ala that a person abstains from hidden sins which cannot be detected by people. Sins of the eyes and of the heart – evil gazes and conscious indulgence in evil thoughts and deriving lustful pleasure therefrom, are among the hidden sins. Only a man of taqwa will abstain from such sins. He understands and perceives Allah’s Presence, and the presence of the Recording Angels. The only deterrent is fear for Allah Ta’ala. His sincerity is perfect, hence abstention from hidden sins is the best deed.

YOUR FRIEND

“Inform him who meets often with his friend: Something most certainly will develop between them to cause offense. It is advisable that friends should not meet too often.” (*Abu Haazim*)

NASEEHAT FOR THE HUFFAZ AND STUDENTS OF THE DEEN

Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) said: "It does not behove the Haafiz to involve himself in sport and amusement with those who indulge in such futility. He should not join in the company of people who are involved in carelessness."

Futility, sport and amusement are anathema for Ilm-e-Wahi (the Knowledge which stems from Divine Revelation). Indulgence in sport and futility in entirety effaces the *Noor* of Ilm, and severely contaminates the *Noor* of Imaan. Minus this *Noor*, the molvi

remains a *jaahil*. Such *jahl* camouflaged with textual or book knowledge is compound *zulmat* (intense spiritual darkness) which will become a great humiliating calamity in the Akhirah.

It is not befitting –in fact it is haraam –for those who carry Bukhaari Shareef and Hidayah in their hands, those who pursue the Ilm of Qur’aan Tafseer, Hadith and Fiqah, to humiliate and demean themselves kicking and hitting balls and behaving like monkeys. They should remember that the original abode – the initiation venue – of Ilm-e-Deen was *Ghaar-e-Hira*. The true Student of Deen is not in need of rational arguments to understand the villainy and notoriety of indulgence in kuffaar sport. The noor of Aql – i.e. if he possesses such noor – is adequate to understand all transcendental realities and unravel spiritual mysteries.

CONTENTMENT OF THE AULIYA

Rasulullah (sallallahu alayhi wasallam) said: *“Of the good fortune of the Son of Adam is that he is pleased (and contented) with whatever Allah has decreed for him.”*

Whenever Hadhrat Umar (radhiyallahu anhu) would become ill, he would not act according to the advice of the physician. Once when he was sick, and told to call a physician, he replied: “By Allah! If I know that my cure (from this sickness) is simply to touch my ear, then never would I do so. Whatever Allah Azza Wa Jal decrees is best.”

When Hadhrat Shaddaad Bin Hakeem (rahmatullah alayh) became sick, he distributed a hundred dirhams (silver coins) to the poor in gratitude for the sickness.

When Hadhrat Abu Bakr Ayyaash (rahmatullah alayh) became ill, people called a Christian physician to attend to him. However, Hadhrat Ayyaash did not allow the doctor to even touch him. He refused to submit to diagnosis. As the doctor departed, Hadhrat Ayyaash (rahmatullah alayh) made dua: “O Allah! Just as you have saved me from the pain of kufr, do with me as you deem fit.”

This was the attitude of the Aarifeen and the great Auliya. They were always contented with whatever condition Allah Ta'ala decreed for them. While medical treatment is permissible, it is not compulsory. Abstention from medical treatment is based on *Tawakkul* and *Ridha* (being pleased and contented with Allah's decrees). While the masses cannot emulate the Auliya in such lofty attitudes, they should at least adhere to the minimum demand, which is: never to complain in times of adversity and hardship. While dua for removal of the calamity is permissible, complaining is not permissible. Complaint against the decrees of Allah Azza Wa Jal is unintelligent and it approaches the confines of kufr.

THE BENEFITS OF QAILULAH

Qailulah is the short nap (forty winks) sometime after midday. It is a nap encouraged by Rasulullah (sallallahu alayhi wasallam). There are many benefits in *qailulah*. In fact, in every act commanded by Allah Ta'ala there are benefits for man. Allah Ta'ala, The Creator is fully aware of the requirements of the physical body and the celestial soul. All acts of Islamic ibaadat have been divinely designed for providing considerable benefit to both the body and the soul. Furthermore, although these acts are for our own benefit, Allah Ta'ala in His kindness and mercy rewards us when these acts are executed with the intention of ibaadat.

With regard to *qailulah*, it is narrated in the Hadith:

- * "Take a nap (i.e. the *qailulah*), for verily, shaitaan does not make *qailulah*."
- * "The nap at midday increases intelligence."
- * "Seek aid with the food of Sehri for the fast of the day, and with *qailulah* for the Salaat of the night (Tahajjud)."

The Mashaaikh say that *qailulah* without performance of Tahajjud is like *sehri* without fasting. *Qailulah* is at any time after midday preferably before Zuhr Salaat.

Even western researchers claim that there is considerable benefit in the afternoon nap. Although we are generally averse to cite non-Muslim experts to substantiate Shar'i realities, it is sometimes advisable to present their findings in view of the malady of mental inferiority which afflicts Muslims today. They are awed by the findings of the atheist western scientists. In a recent press report, it is mentioned:

"They found snoozing for just one hour in the day is enough to increase the brain's ability to learn new facts in the hours that follow. Medical researchers have shown that power naps not only refresh the mind, they also make people smarter. Dr. Matthew Walker, a psychologist at the University of California, who led the study said: 'Sleep not only rights the wrong of prolonged wakefulness, but at a neuro-cognitive level, it moves you beyond where you were before you took a nap.'"

THE ACCURSED 'HAAFIZ'

Hadhrat Abdullah Bin Mubaarak (rahmatullah alayh) said: "While many people are the bearers of the Qur'aan Majeed, the Qur'aan curses them from inside their stomachs. When the Haafiz of the Qur'aan is disobedient to Allah Ta'ala, then from within him, the Qur'aan curses: "Wallaah! What has happened to you? Why have you borne me? You have no shame for even your Rabb."

Let it be well understood that the Haafiz of the Qur'aan should become the mureed of a true uprighteous Shaikh who will treat and eliminate his spiritual contamination and the factors which prevent him from giving practical expression to the teachings of the Qur'aan. The true Shaikh will lift the veil which obscures the grandeur of Allah Ta'ala from the Haafiz. Only if the Haafiz is able to perceive the greatness and glory of Allah Azza Wa Jal will he desist from disobedience and transgression."

Whenever Hadhrat Yusuf Bin Asbaat (rahmatullah alayh) would make *khatam* of the Qur'aan Majeed he would recite Istighfaar 700 times.

FORGIVENESS FOR GHEEBAT

Gheebat (speaking ill of a person in his absence) is forgiven if the person concerned forgives. In addition, it is necessary to repent to Allah Ta'ala. When seeking forgiveness from the person about whom gheebat was made, the details of the hurtful statements should not be recounted to him, for this will only cause grief to him/her. It will suffice to say that you had made gheebat. (Hadhrat Maulana Ashraf Ali Thanvi)

SIHR AND THE GLUT OF FAKE AND FRAUDULENT AAMILS

Sihr (black magic, witchcraft, sorcery) is an irrefutable reality. Its existence is substantiated on the basis of the Qur'aan and authentic Ahaadith. There is therefore no scope for denial of this reality. Confirming the reality of *sihr*, the Qur'aan Majeed says:

"....But the shayaateen (devils) taught people sihr and that (magic/sihr) which was revealed to Haarut and Maarut, the two angel of Baabel. They would not teach anyone but say to him (who desired to learn the satanic science of magic): 'Verily, we are a Fitnah (a great trial). Therefore do not commit kufr (by learning sihr from us).' Then they (the people) would (despite the warning from the Angels) learn from the two (i.e. Haarut and Maarut) such (sihr) by means of which they would create discord (and separation) between a husband and his wife. And they (those who learnt the black magic) could not harm anyone with it (i.e. with the sihr) except with the permission of Allah." Surah Baqarah, aayat 102)

Besides this verse, there are a number of other Qur'aanic aayaat which mention the *sihr* of Fir'oun's *saahireen* (sorcerers). In fact, *sihr* was perpetrated on even Rasulullah (sallallahu alayhi wasallam). Surah Falaq and Surah Naas were specially revealed to combat and neutralize the satanic effects of the *sihr*.

From the *aqeedah* (belief) angle it is essential to believe in the reality of *sihr*. The Shar'i proofs for this reality are overwhelming and irrefutable. However, this belief does not mean that every mishap, difficulty, sickness and calamity should be attributed to *sihr*. Everything which happens on earth has natural causes created by Allah Ta'ala. Unscrupulous charlatans, quacks, fakes and frauds have succeeded to corrupt the brains of innumerable people – laymen and even Ulama – afflicting their minds with the idea that every untoward development is the effect of *sihr*.

Our society abounds with such frauds who portray themselves as qualified *aamils* who can diagnose and treat persons who are afflicted with the calamity of *sihr*. Experience has established that 99% of these '*aamils*' are frauds whose motive is nothing but to fleece simple-minded people of their money. These frauds diagnose every illness, every domestic argument, every drop in sales, every financial loss, etc. as effects of *sihr* which some jealous family member has perpetrated by having enlisted the aid of some sangoma or sorcerer or witch. Even these sangomas are frauds who pretend that they are the masters of *sihr*.

One very significant feature of these fraudulent *aamils* is that they almost always diagnose the patient to be a victim of *sihr*, but invariably they are unable to eradicate the *sihr*. No matter what potions and incantations they prescribe for the patient of '*sihr*', the victim remains uncured after having paid the *aamil* thousands of rands in fees. The cunning *aamil*, to impose the impression of his own 'piety and sainthood' in the minds of his unfortunate victims whom he fleeces, will not specify any fees for his devilish services. He will present a bizarre explanation for extracting the money. For example, he claims that he has a jinn under his control.

He operates with the assistance of the jinn to neutralize and eliminate the effects of the assumed *sihr* which he has diagnosed in his luckless patient. The jinn is a voracious devourer of meat according to the *aamil*. He therefore requires a large sum of money to feed the jinn the meat which he (the jinn) demands for the service which he will be executing in the process to eliminate the effects of the *sihr* which is afflicting the patient. We doubt that jinns eat meat. According to the Hadith they eat bones, not meat.

Very recently, there was such a fraudulent *aamil* from Pakistan doing his rounds of fleecing stupid, simple and unsuspecting persons of large sums of money. He would put people to ease by saying that he does not charge any fees and that he treats the effects of *sihr* only with the Qur'aan Majeed. But after having trapped the simple man/woman, a variety of weird acts will be unfolded as part of the process of 'treatment' to exorcise and eliminate the *sihr*. During the trance into which he has placed the patient, it will transpire that the greedy and gluttonous 'jinn' demands 40 kilograms of meat. The patient is required to pay R4,000 for the meat which the *aamil* has to buy in Pakistan and throw it in a qabrastaan (graveyard) from whence the 'jinn' will collect and devour it.

This particular shaitaan (*the fraudulent aamil*) has conned numerous persons with this cruel trick. In one area in Gauteng in a matter of a couple of days he 'diagnosed' 15 people as being victims of *sihr*. Thus, he sucked R60,000 from them.

During the weird treatment, the patient observes and perceives bizarre occurrences such as doors banging, winds howling, eggs appearing, which he/she has to break, and from which weird objects will emerge, etc., etc. The patient will hear the 'jinn' speaking. This bizarre concoction convinces the patient of the 'authenticity' of the devil.

It is necessary to emphasize that people should not allow these weird, bizarre and supposedly supernatural stunts to trap them in the tentacles of these frauds and fakes. These weird stunts are not

supernatural demonstrations. Since people are unaware of the natural causes of these weird stunts, they are tricked into the belief, that the devil (*the fraudulent aamil*) is a *buzrug* (saint) with miraculous powers. But, the reality is something entirely different. Some of these frauds have mastered the art of mesmerism, hypnotism and some other metaphysical sciences which they employ to deceive and mislead unwary and simple-minded people.

Some of these *aamils* operate with the aid of some satanic force. To gain such power, they practically have to renounce their Imaan and submit to all the filth and kufr of the shayaateen. Some *aamils* achieve the ability of demonstrating these stunts by way of *amiliyaat* which are occult practices which give rise to seemingly 'supernatural' effects. But in reality these stunts are not at all supernatural demonstrations – or *karaamaat* (*miracles*). They are effects similar to the effects of a magnet. A person who has never seen a magnet in his life nor has he the slightest knowledge or notion of what a magnet is, will believe the effects exercised by a large concealed magnet to be supernatural.

Most of these frauds nowadays claim to have subjugated a jinn or some jinns who assist them to eliminate the effects of *sihr*. When an *aamil* claims to be working with a subjugated jinn, then be sure that he is a haraam entity. Don't touch him with a barge pole. Don't even come within the confines of his satanic shadow. Stay far from such a shaitaan. With regard to such a claimant, there are two possibilities: He genuinely has subjugated a jinn or he makes a fraudulent claim to deceive you. There are such *amaliyaat* which enable a human being to subjugate a jinn.

If the claimant has genuinely subjugated a jinn, then according to the Shariah he is a vile faasiq guilty of a heinous major crime. Jinns are free just as insaan (human beings). Just as it is haraam to enslave free human beings, so too is it haraam to subjugate a jinn. Subjugation by way of *amaliyaat* is effective enslavement of a free jinn. It is haraam to enlist the services of an *aamil* who has truly enslaved a jinn

On the other hand, the *aamil* has no jinn under his control, but makes this claim to impress and deceive. Thus, in both cases, whether the *aamil* genuinely operates with a jinn or whether he has no subjugated jinn, but puts forth this claim to ensnare the patient with deception, it is not permissible to enlist his services.

Another interesting reality is the natural power of jinns. A jinn has the natural, inherent power to walk through solid structures. Walls and vaults cannot prevent a jinn from entering. A jinn can traverse thousands of miles in a matter of seconds. Their physical power in comparison to human being is tremendous and stupendous. Yet, the *aamil* who claims to have subjugated a jinn requires R4,000 to feed his 'jinn' 40 kg of SANHA certified carrion. Minus such carrion the 'jinn' will not assist in the process of eliminating the effects of '*sihr*'. If a jinn requires 40 kg of meat to fill his hungry belly, there is nothing to prevent him from walking into any SANHA or MJC certified carrion meat/chicken establishment to take and devour as much carrion as he is able to consume. Also, the *aamil* can command his 'jinn' to penetrate the gold vaults at Ford Knox where the U.S.A. stores all the gold stolen from the nations of the world and to uplift a few million dollars of gold. No vault can prevent a jinn.

In short, if it was not for the bizarre and cruel nature of these haraam stunts, it would be a big joke to laugh at. We have met numerous Muslims whose minds have become befogged with all the false claims and weird stunts of these fraudulent *aamils*. They become trapped in the weird and false cults propounded by the frauds and devils. They debase their Imaan and intellect by allowing themselves to believe in falsehood and to be fleeced of their hard-earned money. Even when they are not cured of the supposed effects of *sihr*, their minds remained trapped in the rotten and bizarre quagmire of satanism which the *aamils* have conjured for them.

One senior Aalim and Buzrug in Pakistan observed that if ever Shariah rule is established in Pakistan, the government should hunt

down all the *aamils*, behead them, and hang up their corpses in public places for display as a deterrent to the shaitaani frauds who ruin the Imaan of stupid Muslims, and fleece them of their money.

On one occasion during the 1970's this writer heard from Hadhrat Maulana Masihullah (rahmatullah alayh) who was visiting South Africa, that despite the almost complete non-existence of genuine *sihr* in South Africa, numerous people are trapped in deception, and wrongly believe that their problems are the effects of *sihr*.

Those afflicted with problems and suffering from sicknesses should understand that all these developments have their natural causes. They should repose *Yaqeen* in Allah Ta'ala. Adopt the correct mundane measures to resolve the problem, e.g. correct medical treatment for sickness, and supplicate to Allah Ta'ala for cure, safety and protection against all calamities. For protection against *sihr* and satanic forces, recite the three Qul Surahs, Aayatul Kursi, the last Ruku' of Surah Baqarah. Have faith and conviction that nothing can harm or benefit, but with the permission of Allah Ta'ala. Obey and please Allah Ta'ala. He will take care of you and protect you.

HUBBUD DUNYA

Hubbud Dunya (love for the world) has two branches: *Hubb Maal (love for wealth)* and

Hubb Jah (love for fame). While both branches are evil, *jah* is worse. A lover of wealth will sometimes for the sake of acquiring wealth accept being humiliated. Thus he is temporarily saved from pride. On the contrary, the lover of fame is perpetually trapped in *takabbur (pride)*." (Maulana Ashraf Ali Thanvi).

QUR'AANIC KNOWLEDGE

Qur'aanic *Uloom* (Knowledge) of the Auliya is not the product of

reflection and pondering in the meanings of the aayaat. They do not resort to rational and logical deduction. Their *Uloom* is a pure bestowal from Allah Azza Wa Jal, which is inspired into their hearts at the time of Tilaawat of the Qur'aan Majeed.. Thus, their tilaawat is the fountain of their spiritual knowledge which cascades from the Qur'aanic aayat. As for meanings understood after Tilaawat, they are the effects of rational deduction in which there is no certitude.

This explanation clarifies the meaning of the dream which Imaam Ahmad Bin Hambal (rahmatullah alayh) saw. In this particular dream when he beheld the Divine Vision, he asked: 'O Allah! Indicate to me the way of gaining your proximity (Qurb).'' The Divine Response came: "Tilaawat of the Qur'aan." Imaam Ahmad: "With or without understanding?" Allah Ta'ala: "With and without understanding."

This *Qurb* depends on *Ma'rifat of Allah Azza Wa Jal*. How can a man acquire Divine Recognition from a recitation devoid of understanding? There is no mystery here. When the Qur'aan Majeed is recited even without understanding, then depending on the degree of *Taqwa* and *wara'* of the reciter, spiritual knowledge is inspired into his heart by way of *ilhaam/kashf*. Such knowledge is not the product of rational and logical deduction. It is a pure gift which Allah Ta'ala inspires into the heart. Molvis and students of the Deen should therefore never indulge in futility and sport. These evils effectively form a solid barrier to block the Noor of Ilm entering into the heart.

The *tadabbur* and *fikr* (deep reflection) of the Auliya at the time of Tilaawat is not for the purpose of gaining spiritual knowledge. The objective of their *tadabbur* is soul searching to ascertain whether they are giving practical expression to the teachings of the Qur'aan Majeed.

99 POINTS OF KUFR

According to Imaam Abu Hanifah (rahmatullah alayh) if there are 99 points of kufr and one point of Imaan, a man should not be branded a kaafir. This statement has been misunderstood by even molvis. This statement does not apply to *Sareeh* (*explicit*) acts and statements of kufr. The meaning of Imaam Abu Hanifah's statement is not the acceptance of 99 beliefs of kufr. It never means that a kaafir or a person who has 99 beliefs of kufr and one belief of Imaan should be proclaimed a Mu'min.

Consider the following example: A man subscribes to the following beliefs:

1. He believes in the Christian doctrine of trinity.
2. He believes in the Hindu doctrine of reincarnation.
3. He believes that Hajj is no longer Fardh.
4. He believes that Zakaat is out-dated and modern taxation is a better substitute.
5. He believes that Muhammad (sallallahu alayhi wasallam) was a Nabi, but there will be Prophets after him.
6. He believes that Mirza Gulam Ahmad of Qadian was a Nabi.
7. He believes that all religions, even Buddhism and Hinduism in their present idolatrous forms are true paths leading to Allah Ta'ala.
8. He believes that the present bible and Jewish scripture are the true Injeel and Tauraah revealed to Nabi Isaa (alayhis salaam) and Nabi Musa (alayhis salaam).
9. He does not believe in Resurrection and Qiyaamah
10. He performs the five daily Fardh Salaat not facing the Qiblah.

Is this man a Muslim? This person is a notorious kaafir. His 1% of 'Imaan' (performing the five Fardh Salaat) will not save him from the everlasting perdition of Jahannum. No one will accept this person to be a Muslim solely on the basis of performing Salaat.

If a person subscribes to 99% of Islam but has in him just 1% of *Sareeh Kufr*, he will be branded a kaafir. Thus, despite believing in

all the fundamentals of Islam and accepting all the practices of the Deen, a man who does not believe in the Finality of the Nubuwwat of Rasulullah (sallallahu alayhi wasallam), or he does not believe in Qiyaamah, or he does not believe in the five daily Salaat, then notwithstanding his 99% of 'Islam', he will be proclaimed a kaafir.

The misunderstood statement of Imaam Abu Hanifah (rahmatullah alayh) applies to an ambiguous statement uttered by a Muslim. If out of 100 possibilities of the statement being kufr, there is just one valid possibility of this statement not being kufr, then he will be given the benefit of doubt and he will not be labelled a kaafir. Most people have misunderstood this statement.

RASULULLAH'S NASEEHAT

“Honour the chastity of the women of others, then the chastity of your women will be honoured. Honour your fathers, then your sons will honour you. He who does not accept the apology of a brother Muslim, will not come near me at the Haudh (in Qiyaamah).”

“IT IS NOT IN THE QUR'AAN”

Some ignoramuses when arguing to negate a confirmed tenet of the Shariah, surface with the retort: *“It is not in the Qur'aan!”*. At the juncture when this argument is presented, it should be realized that the best response for such mental density and total ignorance is to adopt the following Qur'aanic advice: *“And when the jaahlioon (ignoramuses) address them (the Mu'mineen), they say: ‘Peace’*. In other words, the intelligent Mu'min honourably terminates the discussion and does not degenerate to the level of ignorance of his adversary.

In the context of academic and rational debate and discussion, the aforementioned retort perhaps is the lowest ebb of ignorance. A man who is equipped with even a basic understanding of the

Shariah – he need not be an Aalim – understands the ludicrousness of this argument which exposes the total *jahaalat* (ignorance) of the one presenting this stupidity.

Firstly, the invalidity of this argument is conspicuously manifest because the Ahlus Sunnah Wal Jama’ah (the Followers of the Four Math-habs) do not claim that Islam with its Divine Shariah is confined to the Qur’aan Majeed. It never was the contention of any authority of the Shariah, that everything of Islam is to be found in the Qur’aan in detailed form. It is not contended that the Qur’aan is the only Source of the Shariah. This retort would be appropriate only if directed to deviates who claim that every iota of the Islamic Shariah is found in the Qur’aan. But we are not concerned with such deviates. There may be a deviate sect known as *Ahlul Qur’aan*, who may proffer the preposterous principle that whatever is not in the Qur’aan is not Islam. But there never existed such a legal quibble in the jurisprudence of the Shariah.

The absence of a specific rule, teaching, custom, practice, etc. from the Qur’aan is not grounds for invalidity or spuriousness of such a tenet. Morons for example argue that since the incumbency of the beard is not stated in the Qur’aan, keeping a beard is not *Waaajib* (obligatory). Morons of this calibre who operate within the extremely restrictive confines of their ignorance and lack of knowledge of the Shariah are too dense in the mind to understand that the performance of the five daily Fardh Salaat too is not found in the Qur’aan. The number of Fardh, Sunnat, Witr and Nafl raka’ts, the methodology of Salaat such as the particular method of Qiyaam, Ruku’, Sajdah, Qiraa’t, folding the hands, Qa’dah, Tashahhud, Durood, Dua, Salaam and the myriad of specific masaaail related to Salaat are not to be found anywhere in the Qur’aan.

In fact, the term ‘*salaat*’ literally means to supplicate, to bestow blessings, to praise, tasbeeh (to glorify), mercy, etc. It does not mean the specific and peculiar style of Islamic prayer which we

perform five times a day. Similarly, Zakaat and the innumerable rules regulating this fundamental institution of Islam are not to be found anywhere in the Qur’aan.

The Qur’aan merely commands: “*Establish Salaah and give Zakaah*”. If the stupid ‘principle’, ‘*it is not in the Qur’aan*’, has to be applied, 95% of the Shariah will have to be expunged. The Qur’aan is the Divine Scripture of Guidance in which reference is made to some tenets of Islam, and on the basis of which the Aimmah-e-Mujtahideen (the highest category of Jurists of Islam) have evolved the immutable *Usool* (Principles) of the Islamic Shariah.

The greater part of the Shariah comprises of the teachings of Rasulullah (sallallahu alayhi wasallam) which are encapsulated in his verbal pronouncements and practical demonstrations. Further, a great part of Islam is based on Qur’aanic and Hadith principles evolved by the Aimmah-e-Mujtahideen. Thus, the argument: ‘*It is not in the Qur’aan*’, is the dictum of morons who are academically bankrupt, and who are absolutely bereft of the slightest vestige of congeniality with knowledge. The Sources of Islam are *Kitaabullah* (The Qur’aan), the *Sunnah* (the verbal and practical expressions of Rasulullah – sallallahu alayhi wasallam), *Ijma’* (the Consensus of the Authorities of Islam), and *Qiyaas* (the Shariah’s process of Analogical Reasoning).

So, when any crank or moron flings the argument, ‘*It is not in the Qur’aan*’, your only response should be: “*Our Islam is not confined to the Qur’aan. Peace on you. We do not engage the Jaahileen in discussion.*”

QAABIL – THE FIRST REBEL

All the offspring of Nabi Aadam (alayhis salaam), except Qaabil, were obedient and followed the Shariah of Nabi Aadam (alayhis salaam). Qaabil was the first person on earth who initiated anarchy. He murdered his own brother, Haabil. In conflict with the

Shariah, Qaabil wanted to marry his twin sister who was supposed to get married to Haabil. This was permissible in the Shariah of Nabi Aadam (alayhis salaam).

When the evil desire to commit haraam overwhelmed him, Qaabil murdered his brother. Then he fled into the mountains and for some time lived among the jinn. After he murdered his brother, Allah Ta'ala ordained that whenever a person is murdered, the sin thereof would be debited to the account of Qaabil. In this manner, Qaabil will receive the accumulated sins of all those who commit murder until the Day of Qiyaamah. The offspring of Qaabil too were rebellious and spreaders of anarchy.

The same rule applies to all initiators of evil. The accumulated sins of all subsequent perpetrators will be loaded on the one who had initiated it.

A WISEMAN, A WEALTHY MAN, AN INTELLIGENT MAN, A SAINT AND A MISER

Hadhrat Shaqeeq Balkhi (rahmatullah alayh) said: "I asked more than a hundred Ulama: 'Who is a wiseman, a wealthy man, a saint and a miser?' " All of them had responded similarly. A wiseman is he who does not befriend the world. A wealthy man is he who is contented with predestined fate. An intelligent man is he who is not deceived by the world. A saint is he who does not search for more. A miser is he who honours wealth more than human beings.

HADHRAT UMAR – HIS LAST MOMENTS

When Ameerul Mu'mineen, Hadhrat Umar (radhiyallahu anhu) understood that the time for his departure from this worldly abode had arrived, he said to his son, Abdullah (radhiyallahu anhu): "O my son, go to Ummul Mu'mineen Aishah (radhiyallahu anha).

Convey my Salaam to her. Beware! Do not say: ‘Ameerul Mu’mineen’ because now I am no longer the Ameerul Mu’mineen. Say to her: ‘Umar requests that space (for his burial) be given in your room alongside his two noble companions.’

Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) delivered his father’s message to Hadhrat Aishah (radhiyallahu anha) who responded: “It was my wish to reserve this place for myself. However, I shall prefer him over myself.”

When Abdullah Ibn Umar returned, Hadhrat Umar (radhiyallahu anhu) instructed the people to place him in a sitting position. He was supported in this position. He then asked his son: “What have you brought?” Abdullah said: “Your wish has been granted.” Hadhrat Umar said: “Alhamdulillah! This was my greatest wish.” Then he instructed his son: “When my Janaazah reaches the room of Hadhrat Aishah (radhiyallahu anha), then again convey my Salaams to her, and say: ‘Umar seeks permission (to be buried here).’ If she grants permission, then bury me there otherwise bury me among the poor.”

In his very last moments, Hadhrat Umar (radhiyallahu anhu) began to cry. Fear of Allah Ta’ala overwhelmed him. Hadhrat Ibn Abbaas (radhiyallahu anhu) said: “O Ameerul Mu’mineen! Glad tidings are for you. When Rasulullah (sallallahu alayhi wasallam) departed from this world, he was pleased with you. When Hadhrat Abu Bakr Siddique (radhiyallahu anhu) departed, he too was pleased with you. Now when you are departing from the world, all Muslims are pleased with you.” Hadhrat Umar (radhiyallahu anhu) replied: “I take oath by Allah! You want to cast me into deception. I fear so much the abode ahead of me that if I had owned the treasures of the east and west, I would give it to ransom myself, and it would be an extremely cheap bargain.”

Just before his soul departed, he said to his son: “My son, place my head on the ground.” When his instruction was complied with, he supplicated: “O Allah! Cover me with your Forgiveness...”

After his dua for Maghfirah, he finally departed from this earthly abode.

SPIRITUAL BENEFITS FROM THE GRAVE

In *Balaaghul Mubeen*, Hadhrat Shah Waliyullah Dahlawi (rahmatullah alayh) states:

“The practice of deriving spiritual benefit from the inmates of the grave is a bid’ah which some grave-worshipping faqeers had originated. This practice did not exist during the era of Rasulullah (sallallahu alayhi wasallam), the Sahaabah, Taabieen and Tab-e-Taabieen. In fact, it did not exist right until the age of Hadhrat Sultaanul Mashaaikh.”

THE EFFECT OF MUSHTABAH/HARAAM FOOD

Once a group of Sayyids visited Hadhrat Ahmad Harb (rahmatullah alayh). He received the guests with great honour. While Hadhrat Ahmad Harb was entertaining his guests, his son passed by with some friends near to the guests in a very shameful manner. He was playing a guitar and singing. Hadhrat Ahmad Harb was extremely embarrassed by the behaviour of his son. He said to the guests: “Overlook the disrespectful conduct of this child. My neighbour was the friend of the king. The king had sent some food to my neighbour. On his insistence, I also ate of the food. That food was mushtabah. My son was conceived that very night.”

Haraam and Mushtabah (Doubtful) food has far reaching consequences on the morality of the consumer. Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) said that abstention from one mushtabah dirham (a silver coin) is superior to contributing

600,000 dirhams to charity. A person who is careless of the food he ingests shall not attain the ranks of piety.

THE VALUE OF THE GUEST

Hadhrat Shaqeeq Balkhi (rahmatullah alayh) said: “Of all things, I love most a guest. Only Allah Ta’ala knows the reward for hospitality shown to the guest.”

ASSOCIATION WITH THE POOR

Once Rasulullah (sallallahu alayhi wasallam) said to Hadhrat Aishah (radhiyallahu anha): “O Aishah! If you desire to live with me in Jannat, then associate with the poor and refrain from the company of the wealthy.”

Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) narrated that a Nabi once supplicated to Allah Ta’ala: ‘O Allah! How shall I know that you are pleased with me?’ Allah Ta’ala revealed to him: ‘The sign of My Pleasure is the pleasure of the Fuqara and Masaakeen. If they are pleased, then understand that I too am pleased with you, and if they are displeased with you, then remember that I too am displeased with you.’

CONSCIENCE – THE NATURAL GUIDE OF THE MU’MIN

Rasulullah (sallallahu alayhi wasallam) said: “Sin is that which agitates your nafs (conscience), and you dislike people becoming aware of it.”

The intrinsic capacity of the conscience agitating in human beings in general, whether Muslim or non-Muslim, is a natural guide for steering man along the path of rectitude. This capacity has been eliminated almost in entirety in non-Muslims due to the

aberration of kufr. As far as the people of Imaan are concerned, this inherent capacity which enables the Mu'min to distinguish between Haqq and Baatil, vice and virtue, right and wrong, is alive and functioning in different degrees of efficacy. Those who have adopted a kuffaar lifestyle of immorality in total forgetfulness of the purpose of life and the reality of the Aakhirah, suffer very little pangs of conscience when they indulge in haraam and baatil – in fisq and fujoor.

Muslims who have not smothered into extinction their intrinsic conscience with sin and transgression, will always be guided by the intrinsic spiritual guidance of their conscience. When the *Baatin* (the soul) is constantly polished with Thikrullaah and obedience, the Mu'min's conscience is alive, diligent and vibrant. Whenever anything is in conflict with the Shariah, the conscience of the Mu'min immediately recoils, becomes agitated and sends up warning signals. Thus a person says: 'It bothers my conscience'. This internal agitation is a wonderful bestowal of Allah Ta'ala. By means of this inner warning light which glows when confronted by *haraam*, *mushtabah* and *baatil*, the Mu'min is able to save himself from the calamity of transgression and Allah's Displeasure.

If the conscience has been kept alive and radiant, then even if a Mu'min is unaware of the *mas'alah*, whether an act is permissible or not or whether it is doubtful or futile or worthy of abstention or participation, he will be rightly guided by his conscience even if he does not submit the act for rumination. The agitation of the conscience is an automatic reflex action. The Rooh (Soul) is a lofty spiritual substance of the highest worth. If it has not been darkened and corroded with spiritual pollution, it will necessarily agitate at something which is negatory of *roohaaniyat* (spiritualism), or in conflict with the Shariah or futile and of no benefit.

Now when the conscience agitates and there is no spiritual guide or a true Aalim who could guide one, the agitation of the

conscience will be a sufficient yardstick for gaining a fatwa. Hence, Rasulullah (sallallahu alayhi wasallam) said: “*Seek a fatwa from your heart.*” A healthy heart adorned with the attributes of Imaan will not fail to transmit the correct fatwa to save one from indulgence in acts which are negatory of Allah’s Pleasure. So if your conscience tells you that an act is haraam or mushtabah, and you are unable to obtain the advice of a true Aalim, then do not extinguish the light of guidance and the fatwa of your heart. If you have no nafsani agenda to pursue, the fatwa of your heart will always be correct.

DONKEYS! THE CAPITAL LEGAL ENTITIES

In Islam the essential requisites for transacting and contracting in bilateral dealings are *Aql* (sanity) and *Buloogh* (adulthood). The trade and commercial transactions of only sane adults are valid in Islam. The transactions of minors (under 15) and insane persons are not valid in the Shariah. Thus, if an insane person or a child sells any of his possessions, the sale will not be valid.

All *huqooq* (rights and obligations, responsibility and liability) of the transactions and contracts devolve squarely on the parties who transact or enter into a contract. The consequences of the transactions devolve fully and in entirety on the parties of the contract. Thus, a dead man or an animal or a stone or a child or an insane person cannot be made a party to a contract. Liability does not settle on these persons and on inanimate objects.

However, in the western capitalist system, there is an irrational, absurd and downright fictitious concept described ‘a legal person’ or a ‘legal entity’. For better comprehension we shall refer to this conceptual legal ‘person’/entity as a ‘legal’ donkey. This donkey has absolutely no real existence. It is a figment of the imagination of riba-drunk capitalists who have invented this fabrication for the sole purpose of attracting capital (money) from the masses at large.

In order to entice the masses to invest in a venture, there has to

be a powerful incentive. That incentive is the hallucinated legal donkey which is a scrap of paper to which the capitalist system assigns rights, obligations and liability. In a partnership venture contracted with the legal donkey, the human partners (the investors/shareholders) are absolved of all liability. If the venture busts and goes bankrupt, the partners/shareholders who had derived the benefit which the legal donkey had offered, are not held liable for the debts. The creditors have to write off the debts as losses for the simple reason that the legal donkey in whom contractual capacity was invested by the capitalist order, is a figment of the imagination, hence no one can hold it liable or extract anything from the abstract donkey in the minds of the capitalists.

While Islam does not recognize the legal donkey forgery designed for absolution of the debts of the shareholders, there are some misguided ‘scholars’ – molvis and sheikhs and even secularists with a smattering of Islamic knowledge – who have been desperately struggling to give Islamic recognition to the fictitious donkey. They are at pains to introduce this capitalist concept into the Shariah. In so doing, they betray the superficiality of their knowledge and the corrupt motives for the effort to give Shar’i legality to the legal donkey fiction.

These miscreant ‘scholars’ who seek Qur’aan and Hadith basis for the capitalist donkey fiction, are like the donkey –real physical donkey which Allah Ta’ala mentions in the following aayat:

“The example of those upon whom the Tauraah was loaded, is like the donkey on which books have been loaded.” (Al-Jumuah, aayat 5)

In this aayat, the Qur’aan Majeed compares the scholars of the Yahood to a donkey. The Tauraah (the Shariah of Nabi Musaa – alayhis salaam) was entrusted to the Ulama of the Yahood. Instead of implementing its commands, they tampered with it, mutilated its Ahkaam, distorted its meanings, and subjected it to

baseless and false interpretation to gratify their worldly motives. Just as a donkey carrying a load of books is bereft of understanding and does not appreciate the treasure of Knowledge loaded on its back, so too are these scholars like donkeys. They neither appreciate nor correctly understand the Divine Shariah, hence they abortively labour to introduce donkey concepts into the Fabric of Islam. In the process they resort to hallucination, imagination and false interpretation which evince mockery from even children who are on the verge of intelligent reasoning.

All molvis and sheikhs who have betrayed Islam and the Ummah by bartering away the Shariah from platforms such as the shariah boards of riba banks, and those who have destroyed Muslim inhibition to haraam by legalizing the meat products, even pork, of the kuffaar establishments, and those who seek to legitimize *qimaar* (gambling) ventures such as insurance, etc., are like the donkey on which books of knowledge are loaded. It is precisely for their donkey mentality that they panic when they are admonished and their wrongs are pointed out to them. They behave like wild donkeys when *naseehat* is offered. Describing such donkeys carrying books of knowledge, the Qur'aan Majeed states:

“What is the matter with them – (what makes) them turn away in aversion from naseehat (admonition) as if they are wild donkeys fleeing from a lion?”

Yes, this is their reaction when the Haqq stares them in the face. When the Haqq is flung at those who believe in the legal donkey fiction, then they display donkey mentality, and flee like wild donkeys from the lion (from the Haqq). Indeed they all are donkeys!

THE ULAMA AND RIYA

Hadhrat Sufyaan Thauri (rahmatullah alayh) narrated that there are very few Ulama who despite having a large circle of students are

free of *ujub* (vanity) and *riya* (show). Once Hadhrat Hasan Basri (rahmatullah alayh) passed by a large gathering in Musjidul Haraam where Hadhrat Taaus (rahmatullah alayh) was giving *dars* (lessons) of Hadith. Hadhrat Hasan went to Hadhrat Taaus and whispered to him: “If this state in which you are now, is pleasing to you, then get up and begone.” Hadhrat Taaus (rahmatullah alayh) immediately stood up, discontinued the discourse and left the assembly.

This was the reaction of an Aalim of the Haqq. He was not annoyed when *naseehat* was offered nor did he care of any humiliation nor did he entertain the idea of being belittled. When Hadhrat Hasan proffered the admonition, Hadhrat Taaus momentarily reflected and discerned some vanity (self-esteem) in his nafs. He therefore adopted the advice and departed from the session of ta’leem of Hadith.

THE STATUS OF ILM

This *Ilm* (Know-ledge) of the Deen, is a celestial *Ilm* of utmost reverence. The fountain of *Ilm* is the Qur’aan. It is therefore called *Ilm-e-Wahi* (the Knowledge of Revelation). Disrespect to this *Ilm* shown by students have far reaching damaging consequences on their grasp and understanding of the inner and transcendental realities and subtleties of *Ilm-e-Deen*.

Once while Hadhrat A’mash (rahmatullah alayh) was imparting lessons in Hadith, a student laughed. Severely reprimanding the student, Hadhrat A’mash said: “*You are in the pursuit of Ilm, but you laugh!*” He forthwith expelled the student from the *dars*, and for the next two months he severed ties, refusing to speak to him.

After Hadhrat Sufyaan Thauri (rahmatullah alayh) had discontinued his Hadith classes, the people clamoured much and desired to know the reason. He said: “By Allah! If I know that any of you desires to acquire *Ilm* only for the Sake of Allah Ta’ala, then I would go to his house to teach him. I would not encumber

him with the inconvenience of coming to me.”

Once someone asked Hadhrat Sufyaan Bin Uyainah (rahmatullah alayh): “Why do you not sit on the platform of Dars to teach us Hadith?” Hadhrat Uyainah replied: “I do not consider any of you to be qualified to acquire the knowledge of Hadith.” Hadhrat Sufyaan Ibn Uyainah (rahmatullah alayh) was giving practical expression to Rasulullah’s warning” *“He who imparts Ilm to an unfit person is like one who garlands pigs with gold and silver.”*

Students of the Madaaris should reflect on these conditions of the true Ulama and their admonition. Scale yourself and your *a’maal* on the standard of their admonition, and daily reflect and do soul-searching to ascertain if any hue of *Ilm* is visible in your eyes, on your tongue, your deeds and thoughts.

CHOOSE YOUR ABODE

Once while giving a discourse (bayaan) in Samarqand, Hadhrat Shaqeeq Balkhi (rahmatullah alayh) in a mood of ecstasy proclaimed: “O People! If you are corpses, then go and inhabit the graveyard. If you are children, go the Maktab (Madrasah) and learn. If you are insane, go to the madhouse. If you are kaafir, go to some kufriстан (land of the unbelievers). If you are Muslims, then adopt the lifestyle of Islam.”

THE STATUS OF ILM

The Qur’aan Majeed states: *“Those who devour riba, do not stand except as one who has been driven to insanity by the touch of shaitaan. That is because they say: ‘Verily, trade is like riba’. But Allah has made trade halaal, and riba haraam.”*

The Qur’aan uses the term *takhabbut* to depict the mental derangement which the devourers of riba suffer. The *raison d’etre* (sabab/cause/reason) for the affliction of satanic mental

derangement is mentioned in this same aayat. The reason given is the legalization of riba, comparing it with lawful trade.

In terms of Islamic Reasoning, we understand that wherever this *illat* of legalizing haraam exists, the effect of *Takahabbutush Shaitaan* will afflict the criminal. This mental derangement is not confined to only legalization of riba. It will afflict all those who legalize any haraam act. Thus, the sheikh and the lawyer who have attempted to legalize medical insurance on the basis of their fallacious belief that medical insurance is medical aid for the distressed and the suffering, also are afflicted with this mental disease of *Takahabbutush Shaitaan*. The affliction has overtaken their brains because they claim that riba and qimaar (gambling), both constituting the fundamental basis of all insurance, are ‘halaal’.

Similarly, the miscreant fellows from the self-appointed so-called ‘halaal authorities’ suffer from the same disease of *Takahabbutush Shaitaan* because they have embarked on a conspiracy of declaring halaal all meat products processed by the kuffaar. They devour haraam carrion and induce other Muslims to devour this carrion. The mental disease of derangement has therefore also warped their brains. All spiritual faculties are blinded by the disease of *Takahabbutush Shaitaan*.

CALAMITY OF A HARAAM GAZE

Hadhrat Utbah Bin Ghulaam (rahmatullah alayh) was among the senior Auliya. He is regarded as among the people of spiritual excellence. After he had passed away, someone saw him in a dream. Half of his face was black. When asked the reason for this calamity, he explained:

“During my student days, I had cast an intentional gaze of lust at a girl. After my death, I was being led towards Jannat. As we passed over Jahannam, a huge serpent emerged and bit me on the cheek and said: ‘This is the punishment for one gaze. If you had

gazed more, the punishment would have been severer.’ ”

It is quite possible that Hadhrat Utbah (rahmatullah alayh), after his reformation had completely forgotten about this sin which he had committed during his student days. He therefore could have forgotten to repent. But we are dealing with a Being Who does not forget.

People generally believe or labour under the mistaken notion of time by itself being a kaffaarah (compensation) for sins. They, forget about their past sins for which they had not repented. The burden remains on them, and they are confronted with the calamity after Maut. It is therefore necessary to always renew repentance and to implore Allah Ta’ala to forgive all our sins – the sins we can remember and the sins which we are unable to recall.

A MOTHER’S NASEEHAT

Hadhrat Abdullah Bin Zubair (radhiyallahu anhu) sent a message to his mother, Hadhrat Asmaa’ (radhiyallahu anha), who was the elder sister of Hadhrat Aishah (radhiyallahu anha): “O my Mother! People have animosity for me. Do make dua that Allah Ta’ala protects me from them.” Hadhrat Asmaa (radhiyallahu anha) responded: “If you are waging Jihad for the sake of the Kitaab of Allah and the Sunnah of Rasulullah (sallallahu alayhi wasallam), then you will die on the Haqq. If you are fighting to acquire the world, then there is neither goodness in your life nor in your death.”

NEGLECTING SALAAT

During the era of Hadhrat Nabi Musa (alayhis salaam), a woman from Bani Israaeel came to see him and implored: “O Musa! I have committed a very great sin. I have repented and sought forgiveness from Allah Ta’ala. I am extremely fearful and restless. I therefore beg you to supplicate to Allah Ta’ala on my

behalf so that He forgives me. I have great hope in your Dua being accepted by Allah Ar-Rahmaan, Ar-Raheem, and the sin of this vile sinner will be forgiven.”

Hadhrat Musa (alayhis salaam) said: “O servant of Allah! After all, what is your sin that you are so fearful, and you wander around seeking forgiveness?” The woman said: “O Nabi of Allah! The first haraam act I committed was zina. Then the consequence of this abomination was the birth of an infant. To protect my name and reputation, I killed the sinless baby. These are the grave and vile sins which have made me so restless and fearful.”

Nabi Musa (alayhis salaam) went into a rage. In his state of shock and anger, he exclaimed: “O despicable, shameless and disgraceful woman! Get out of my sight! With your presence here, I too may be destroyed by Allah’s Wrath.” Shocked by Hadhrat Musa’s anger and outburst, the woman lost all hope. She left wailing and crying profusely.

Meanwhile Allah Ta’ala despatched Jibraeel (alayhis salaam) with a message to Nabi Musa (alayhis salaam). When Hadhrat Jibraeel (alayhis salaam) arrived, he made Salaam and said: “O Musa! Allah Ta’ala asks: ‘In your opinion is there any person in this world worse, more despicable and viler than that woman?’ ” Nabi Musa (alayhis salaam) asked: “Can there be a viler and more contemptible woman, and can there be a greater evil than the deeds she had committed?” Hadhrat Jibraeel (alayhis salaam) responded: “O Musa! Your opinion is baseless. Allah Ta’ala has commanded me to inform you that in the Eyes of Allah, a person who intentionally neglects even one Salaat is worse and more contemptible than that woman.”

(End of discussion)

This episode should be salutary *naseehat* for those who neglect Salaat, and for even those men of learning who have a lax attitude towards Salaat. Habitually coming late for Jamaa’t Salaat, missing Takbeer-e-Ula, missing part of a raka’t, missing one raka’t, etc., are proportionally within the scope of the abomination and

contemptibility conveyed by Hadhrat Jibraeel (alayhis salaam) to Nabi Musa (alayhis salaam). In this story is a grave *Ibrat* for all, especially for ulama who rush to the Musjid and just manage to get into the saff.

NASEEHAT FOR THE TALABA

Co-existence between the Noor of Ilm and evil glances is a rational impossibility. The pollution of a haraam gaze corrodes the baatin and repels the Noor of Ilm. This Noor does not settle in a Baatin which is soiled by moral pollutions. Among the worst of such pollution and most damaging for the acquisition of Noor-e-Ilm and Noor-e-Fahm, is the gaze at a na-mahram. Even mental pollution caused by carnal fantasizing repels the Noor of Ilm and even harms the zaahiri dimension of Ilm.

The harm of evil glances is more destructive for the Huffaaz. The Qur'aan Majeed is pure Divine Noor. Haraam gazes and lustful contemplation corrupt and weaken the memory of the Haafiz. Evil gazes at ghair mahrams have led to even the disappearance of the entire Qur'aan from the polluted heart and memory of the Haafiz. Allah Ta'ala snatches away His glorious Kalaam from hearts soiled by moral pollution.

THE PIOUS FRIEND

Hadhrat Muhammad Bin Yusuf (rahmatullah alayh) offered the following advice: “Spend on your pious friend. He is better for you than your heirs. He will make dua for you when you are in the grave under mounds of sand. When you emerge from your grave on the Day of Qiyaamah, then perhaps as a consequence of his dua you will be without a single sin. On the other hand, heirs will merely distribute your wealth among them and will not feel indebted to you since they believe that whatever they are acquiring from your wealth is their right.”

This is the standard reaction of heirs. Their concern is with only the wealth of the deceased. After taking possession of his wealth, most heirs forget him and conduct their lives as if he (the deceased father, etc.) had never existed. But a pious friend on whom favours were bestowed, will never forget his friend lying in the grave.

YOUR FINGERS

INSTRUMENTS OF IBAADAT OR SIN

RINGS ON YOUR FINGERS

“A man approached Rasulullah (sallallahu alayhi wasallam) wearing a ring (made of) iron. Rasulullah (sallallahu alayhi wasallam) commented: ***“Why am I seeing on you the jewels of the people of the Fire?”*** Then he (the Sahaabi) threw away the ring. Later he (the Sahaabi) came wearing a ring of copper/brass. Then Rasulullah (sallallahu alayhi wasallam) said: ***“Why am I smelling the odour of idols from you?”*** Then he (the Sahaabi) said: “O Rasulullah! From what material should I make it (the ring)?” Rasulullah (sallallahu alayhi wasallam) said: ***“From silver which should be less than one mithqaal (about 4 grams).”***

According to the Shariah, it is not permissible for both males and females to wear any kind of imitation rings. For females only rings of gold and silver are permissible. For males only rings made of silver weighing about four grams are permissible. Rings of copper, brass, iron, plastic, aluminium and of any material whatsoever are haraam. Thus, fingers on which such rings are worn are instruments of sin and the Fire of Jahannum will be the punishment.

LICKING THE FINGERS

“Rasulullah (sallallahu alayhi wasallam) said: “When any of you have eaten, do not wipe (or wash) your hands until he has licked his fingers.”

A Sahaabi narrated: “I saw the Nabi (sallallahu alayhi wasallam) eating with three fingers, and licking his fingers before wiping (or washing) them.”

Jaabir (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: “*After meals, lick the fingers, for verily, he (the one who eats) does not know in which portion of the food the barkat is.*”

Anas (radhiyallahu anhu) said that after Rasulullah (sallallahu alayhi wasallam) had eaten, he would lick his fingers thrice.”

It is Waajib to lick the fingers after meals, before washing. It is also necessary to thoroughly cleanse the plate with the fingers before washing it. Rasulullah (sallallahu alayhi wasallam) said that even the cleansed plate supplicates to Allah Ta’ala.

INTERLACING THE FINGERS IN THE MUSJID

(This interlacing of the fingers is called Tashbeek)

“Once while Hadhrat Saeed Al-Khudri was sitting in the Musjid, Rasulullah (sallallahu alayhi wasallam) entered. He saw a man sitting in the centre of the Musjid with the fingers of both hands interlaced. Rasulullah (sallallahu alayhi wasallam) indicated to the man, but he did not understand (what was being conveyed to him). Then Rasulullah (sallallahu alayhi wasallam) turned to Abu Saeed Al-Khudri and said: “*When any one of you performs Salaat, never should he interlace his fingers, for verily, interlacing fingers (Tashbeek) is an act of*

Shaitaan, and verily, as long as you are in the Musjid you are in Salaat until you leave from the Musjid.”

TAKHLEEL OF THE FINGERS DURING WUDHU

(Takhleel means to pass the fingers of one hand through the fingers of the other hand to ensure that water has reached the spaces in between the fingers.)

“Rasulullah (sallallahu alayhi wasallam) commanded: ***“When you make wudhu then make Takhleel between your fingers and your toes.”*** *(Takhleel of the toes is made with the little finger of the left hand.)* Rasulullah (sallallahu alayhi wasallam) said: ***“Make takhleel of your fingers so that Allah does not make takhleel of (your) fingers with fire on the Day of Qiyaamah.”***

COUNTING ON THE FINGERS

Rasulullah (sallallahu alayhi wasallam) said to (the lady) Busrah: ***“Make incumbent on you (to recite) Tasbeeh, Tahleel and Takbeer, and count (the thikr) with the anaamil, for verily, they (the anaamil) will be questioned and interrogated on the Day of Qiyaamah. Do not become oblivious (of Allah’s Remembrance), for then you shall be deprived of Rahmat (Mercy).”***

(Anaamil refers to the finger-joints. On each finger there are three joints. Tasbeeh means to recite any form of thikr in which appears ‘Subhaanallaah’, even if only Sunhaanallaah. Tahleel is to recite: Laa ilaha il lallaah. Takbeer is to recite: ‘Allaahu Akbar’.)

The fingers will testify on the Day of Qiyaamah in favour of the one who had used them to count the number of times Thikr was made.

CRACKING THE FINGERS DURING SALAAT

Rasulullah (sallallahu alayhi wasallam) said to Hadhrat Ali (radhiyallahu anhu): ***“Verily, I love for you what I love for myself. Do not crack your fingers whilst you are in Salaat.”***

The Wrath of Allah descends when fingers are cracked during Salaat.

EATING WITH THE FINGERS

“Hadhrat Ka’b Bin Maalik (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) would eat with his three fingers. He would lick the food from his three fingers.”

Eating food with the fingers is Sunnah. Generally three fingers are used when eating. However, food such as rice is eaten with all five fingers.

Every act of the Mu’min, if done consciously in emulation of the Sunnah, is an act of ibaadat of high merit. Rasulullah (sallallahu alayhi wasallam) said: ***“The Mu’min is rewarded for every (lawful) act he does, even for the morsel of food which he (affectionately) lifts (with his fingers) to the mouth of his wife.”***

WHAT IS IN THE CONTAINER, EMERGES

When the signs of Maut appeared on the face of Hadhrat Abu Uthmaan Al-Khairi (rahmatullah alayh), his grief-stricken son tore his (i.e. the son’s) qamees (kurtah). Even during his final moments, Hadhrat Abu Uthmaan admonished: “O my son! You have acted in contravention of the Sunnah. Contravention of the Sunnah is a sign of *nifaaq* (hypocrisy). Rasulullah (sallallahu alayhi wasallam) said: *“From every container emerges whatever is inside.”*

In other words, *nifaaq* in the heart constrains a person to act in conflict with the Sunnah.

RESPECT FOR THE USTAADH

The pomp and splendour of the *Khilaafat* of Haroun Rashid are proverbial. However, despite the worldliness and luxurious lifestyle of the Khalifah, he was a man of lofty Islamic moral

character. Haroun Rashid had assigned his son, Maamun who had become the Khalifah after his father, to Imaam Asmaee (rahmatullah alayh) for the acquisition of Ilm (Islamic Knowledge) and Adab (Islamic moral character).

One day when the Khalifah visited Imaam Asmaee, he found him making wudhu. The Khalifah's son, Maamun was pouring water from a jug on to the feet of his Ustaadh, Imaam Asmaee. Beholding this, Haroun Rashid displaying considerable annoyance, commented: "I assigned him to your company to gain moral character. Why did you not instruct him to pour water with one hand, and wash your feet with the other hand?" This was the attitude of the Khulafa of bygone days. Despite their worldliness, they ensured that good Islamic moral character is inculcated in their offspring.

HONESTY AND JUSTICE

During the inception of the British domination of the Indian subcontinent, a dispute pertaining to land developed between the Muslim and Hindu communities in Khandlah, district Muzaffarnagar. While the Hindus claimed that the place was their temple, Muslims maintained that it was a Masjid. The matter went to the magistrates court for resolution.

After hearing both parties, the magistrate met the Muslim party in privacy and asked if they were aware of any Hindu whom they trusted and on whose testimony the judgment could be decreed. The Muslims were not aware of any such Hindu whom they could trust. The magistrate then approached the Hindu party and asked if they were aware of a trustworthy Muslim whose testimony they would rely on. The Hindus responded: "This is a great trial. It is a communal matter. Nevertheless there is a Muslim Buzrug whose honesty we can vouch for. We have never known him to speak a lie. In all probability he will state the truth even in this matter."

The Buzrug was Mahmood Baksh, the brother of Mufti Ilaahi Baksh, the student of Shah Abdul Azeez who was the Khalifah of Hadhrat Sayyid Ahmad Shaheed (rahmatullah alayh). The magistrate issued a summons for the Buzrug to attend the hearing. However, the Buzrug responded: “I have taken an oath that I would not set eyes on the face of an English man.” The magistrate sent the message: “You need not look at my face. But ensure you are present. The matter is grave. Without your presence, the dispute cannot be resolved.”

The Buzrug relented and went to the court. But, he turned his back towards the magistrate. After both parties had testified. When the magistrate asked the Buzrug to pronounce his decision, the eyes and ears of both parties were riveted on his face. The Buzrug announced: “The truth is that the land belongs to the Hindus. The Muslim community does not own it.” Thus the award was made in favour of the Hindus.

On that very day many Hindus embraced Islam. Honesty and justice are integral constituents of Imaan. In this regard, the Qur’aan Majeed states: *“O People of Imaan, be firm in establishing justice as witnesses for Allah even though it be against yourselves or parents or relatives.”*

(Surah Nisaa’, aayat 135)

SADQAH – A REMEDY FOR SICKNESS -The importance of water-

Rasulullah (sallallahu alayhi wasallam) said:

“Protect your wealth (by paying) Zakaat. Remedy your sick ones (by giving) Sadqah. Fortify (yourselves) against calamities by means of Dua.”

Sadqah is an efficacious method of treating sickness. A man came to Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) and complained: “I am suffering for seven years from this wound on

my knee. I have resorted to every kind of remedy. I have consulted many physicians, but to no avail.”

Hadhrat Abdullah Ibn Mubaarak said: “Go and search for a place where people are experiencing hardship because of lack of water. Have a well dug for them. I have hopes that with the gushing of water, your wound will be healed.”

The man obeyed. He arranged for the construction of a well. After a short while he was completely healed. Imaam Baihqi narrated the following wonderful episode.

“My Ustaadh Imaam Abu Abdullah Haakim’s face became covered with pimples. Every remedy failed to cure him. After a whole year passed in this condition, he went to Hadhrat Imaam Abu Uthmaan As-Saabuni and requested: *“During your Jumuah majlis (gathering) do supplicate for my cure.”* Imaam Saabuni that Friday made fervent dua and those present recited ‘Aameen’.

The next Jumuah, a lady sent a letter to Imaam Saabuni in which she had written: ‘I too had made fervent dua at home that night for Imaam Abdullah Haakim. That very night Rasulullah (sallallahu alayhi wasallam) appeared in my dream and said: ‘Tell Abu Abdullah Haakim to make water available in abundance to the people.’

Imaam Baihqi said that he delivered the letter to Imaam Abu Abdullah Haakim. After reading the letter, he immediately arranged for the construction of a well to supply the people with water. Even before a week had passed, his face began to heal. Very soon there remained not a single pimple nor any blemish on his face. He was completely cured.

THE FUTILITY OF THIS EARTHLY LIFE

“The life of this world is but play and amusement while the Abode of the Akhirat is best for those who fear (Allah).

What, do you not understand (this simple reality).”

(Qur’aan)

“Know that verily, the life of this world is play, amusement, mutual pride amongst yourselves and the accumulation of wealth and children.....and the life of the world is nothing but some provision of deception.”
(Qur’aan)

Almost all people are trapped in the deception of the false glitter which accompanies the life of this world. Engrossment in the world has made people completely oblivious of the Aakhirah, the ultimate and final destination of the long journey which began from Jannat with the expulsion of Hadhrat Aadam (alayhis salaam) and Hadhrat Hawwa (alayhas salaam). This engrossment has made our life on earth redundant in terms of the Aakhirat. While Allah Ta’ala has sent us into this world to cultivate our abode in Jannat with the effects of Imaan and A’maal-e-Saalihah (righteous deeds), we have forgotten our purpose on earth and have made this dunya the ultimate goal of life.

In the pursuit of the pleasures, comforts and glitter of this world, all our time and effort are devoted, while Deeni obligations are assigned a secondary, in fact an insignificant role totally subservient to our worldly objectives. However, Rasulullah (sallallahu alayhi wasallam) said:

“Verily, the dunya has been created for you (for your worldly needs) while you have been created for the Aakhirah.”

The aforementioned two Qur’aanic verses and many more corroborate this Hadith of Nabi-e-Kareem (sallallahu alayhi wasallam). The true and original life of happiness is in the Aakhirat in Jannat which is everlasting – a never-ending life of happiness and pleasure. This logically demands that the greater part of time and effort on earth be expended to pursue the goals of the Aakhirat, not the objectives of the world. But, the reality of our condition is the opposite. Leave alone renouncing the world, most

people fail to even understand the importance of the Aakhirat over this dunya.

The highest stage of worldly renunciation is the method of the Auliya, which is substantiated by the Qur'aan and Sunnah. Their way is the shortcut to Allah Ta'ala and the Aakhirat. However, Allah Ta'ala in His infinite wisdom was well aware that the vast majority of mankind would not be able to adopt the way of the select Auliya. He has therefore provided another lesser, simpler standard of reaching the ultimate goal of the Aakhirat. The lesser standard is observation of the imperatives of the Shariah which consist of the Faraaidh, Wajibaat, and Sunnatul Muakkadah acts, and abstention from Haraam and Mushtabah acts.

This is the very minimum degree of worldly renunciation which is Waajib for every Muslim. The consequence of failure to observe this minimum standard of renunciation is Jahannum.

It is really futile to expect the masses to drastically curtail their worldly engrossment and to abandon the excessive worldly pursuit or to refrain from making the dunya as if it is their ultimate goal and destination. The weakness of Imaan precludes them from even understanding the superiority of the Aakhirat. Offering *naseehat* to those whose primary objective is not the Aakhirat, Hadhrat Uthmaan Abu Khairi (rahmatullah alayh) said: *"In whatever measure zuhd (renunciation of the world) is attainable, the mureed should consider it a good fortune for himself."*

Mureed is a person who has made a firm resolve and intention to reform himself to gain divine proximity. Generally the term connotes a relationship with a Shaikh in the field of Tasawwuf (i.e. self-reformation –Islaah of the Nafs). If a genuine Shaikh of Tasawwuf is not available, as is the scenario in this age, the sincere one who desires his own reformation will be a *mureed*. In this case, Allah Ta'ala becomes his Shaikh. This type of mureed, due to his sincerity and genuine concern and effort, will be guided by Allah Ta'ala Who creates the circumstances for his Islaah.

Now when a person is a genuine *Mureed*, it devolves on him to increasingly relax his worldly ties and strengthen his bond with Allah Ta'ala and the Aakhirat. In whatever measure he is able to practise deeds of virtue, he should do so. Regardless of how small or insignificant the deed may be, he should not forgo it. It may be just this one insignificant deed which he may need on the Day of Qiyaamah to pass safely the examination at the Scale of Justice (Meezaan). A Buzrug after his death appeared in a dream to his friend and said: "I found every act I did recorded in my book of deeds. I found recorded among my good deeds even the tiny impediment I removed from the pathway. The grief I felt when my cat died was recorded in my good deeds. However, the silk strand which was in my topi was recorded among my bad deeds. Once when I gave a substantial sum in charity in public, I experienced pleasure because people were observing this good deed. This charitable deed was neither recorded among my good deeds nor among my evil deeds. My attitude had neutralised the good deed and cancelled its effects and reward."

When Hadhrat Sufyaan Bin Uyainah (rahmatullah alayh) heard this, he commented: "The Buzrug is most fortunate that he was not punished for this charity." It is absolutely necessary for those engrossed in the dunya to practise good deeds in whatever little ways they are able to even during the course of their worldly occupation. Never allow a good *amal* to slip by.

Life moves on swiftly and the end is looming close at hand. Engrossment in the dunya will make Maut a sudden and a shocking collision. No amount of regret will then avail. The greater the attachment to the dunya, the more difficult it will be for the *rooh* (soul) to leave its worldly prison, the physical body. Engrossment in the world has glued the soul firmly in the physical body. It will not emerge easily and smoothly when Malakul Maut grasp hold of it. It will be wrenched rudely and harshly from this body with tremendous pain and torment. The need to loosen the body's grip on the soul is therefore imperative.

Hadhrat Fariduddeen Attaar (rahmatullah alayh) was among the very great Auliya. Prior to his reformation and attainment of his lofty spiritual status in the realm of Wilaayat (Sainthood), he was a trader dealing with attar (perfume), hence the nickname *Attaar (a perfume trader)*. Once whilst in his shop, a *Majzub* entered. A *Majzub* is a Buzrug (Saint) who has lost his sanity in his pursuit of Divine Love. The revelation of some wonderful state or stage of Divine Love was beyond his spiritual capacity, hence he lost his sanity. Outwardly he appears to be a mad man. But he speaks pearls of spiritual wisdom and truth.

On entering the shop, the *Majzub* glanced at the variety of bottles of essential oils, essences and perfumes on the shelves. Pointing to one bottle, he asked: ‘What is in that bottle?’ Hadhrat Fariduddeen responded with the name of the essential oil. The *Majzub* pointed to another bottle and posed the same question. Hadhrat Fariduddeen again named the essence/oil/perfume in that bottle. Then the *Majzub* pointed to another bottle with the same question. Patiently Hadhrat Fariduddeen informed him.

The *Majzub* said: “All the contents are sticky and come out with difficulty. O Fareed, what will happen to you on the day of death when your soul will be stuck in all these bottles? How will your soul leave your body?” Hadhrat Fariduddeen replied: “Just as your soul will leave your body.” The *Majzub* said: ‘No, it will not leave your body as my soul will leave. Let me show you how my soul leaves.” So saying, the *Majzub* lied down on the floor. Immediately he was motionless. Fariduddeen examined the *Majzub* and found that his soul had departed from this earthly realm. He was dead. Swiftly, simply and smoothly did his soul slip out from his body. There was no worldly glue holding back the soul of the *Majzub*.

This episode harshly jolted Hadhrat Fariduddeen Attaar (rahmatullah alayh). He was beyond himself with grief and shock. The message was delivered to him. He now understood the futility of this worldly life and its pursuits, and the reality of the Akhirah

dawned on him. There and then he resolved to renounce the dunya and search for the provisions which he required for the sojourn into the Aakhirah. He contributed his entire stock of perfume to the poor in the Path of Allah Ta'ala, and took the path of a mendicant (Faqeer) in search of Allah Ta'ala.

It behoves every Mu'min to slacken his worldly ties by reducing his worldly engrossment, and increasing his pursuit of the goals of the Aakhirah. For the masses there is the Shariah and the Sunnah as the vehicles by means of which the barren desert and wilderness of the world may be traversed to reach safely into the Aakhirah.

THE RELATIONSHIP WITH THE WORLD

Rasulullah (sallallahu alayhi wasallam) said:

“What is my relationship with this world? I am like a rider (traveller) who takes rest in the shade of a tree, then soon he resumes (his journey) and leaves the shade of the tree,”

“O Aishah! If you want to link up with me (in Jannat), then be contented with provisions of the *dunya* sufficient for a rider (traveller on horseback), and beware of the company of the wealthy, and never regard a garment to be old as long as you can patch it.”

“There is no right for the son of Aadam (i.e. for man) except in three things: a house to live in; a cloth to cover himself, and a piece of bread and water.”

“Whoever among you wakes up in the morning with peace of mind (i.e. with Imaan intact), with his health intact and with sufficient food for that day, it is as if the world has been presented to him with all its treasures.”

“There is a calamity for every people, and the calamity of my Ummah is wealth.”

“If you knew what I know, you would weep much and laugh less.”

“He who loves this world, harms his Aakhirat, and he who loves his Aakhirah, harms his world. Therefore, prefer that which will endure forever over that which will perish.”

“A man of the dunya is not safe from sins.”

“Liquor accumulates all sins. Women are the snares of shaitaan. The love of the *dunya* is the root of all evil.Place them (women) at the back (of affairs) as Allah has placed them at the back.”

“When a man dies, the Angels ask: ‘What has he sent ahead (for himself)?’ But his children ask: ‘What has he left behind (for them)?’

“Whoever fears (Allah), flies (from this dunya). He who flies (from this dunya) reaches the destination (of Jannat). Know, verily, the merchandise (Jannat) of Allah is expensive! Know, verily, the merchandise of Allah is expensive!

“When you rise in the morning, don’t concern yourself with the evening, and when you are in the evening, then don’t concern yourself with the morning.

NINE ACTS

Hadhrat Abu Hurairah (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: “My Rabb commanded me to observe nine acts:

1. Fear of Allah in privacy and in public
2. A just word in anger and in pleasure. (i.e. to be fair and just in all conditions.)
3. Moderation in poverty and affluence
4. That I maintain ties with the one who severs ties with me and that I give to the one who deprives me.
5. That I forgive the one who oppresses me
6. That my silence be contemplation
7. That my speech be Thikr
8. That my gaze be one (deriving) lesson
9. That I command virtue.

THE EVIL OF TASHABBUH

Tashabbuh bil Kuffaar (i.e. to imitate and emulate them in their customs, practices and fashions) is evil and haraam. In the present age in which we are living the following prediction of Rasulullah (sallallahu alayhi wasallam) has fully materialized:

“Abu Saeed (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said:

‘Most certainly, you shall follow the practices of those who were before you, step by step, cubit by cubit to the extent that if they enter into a lizard’s hole, you will follow them.’ Someone said: ‘O Rasulullah (sallallahu alayhi wasallam)! Are they the Yahood and Nasaara?’ Rasulullah (sallallahu alayhi wasallam) said: “Who else (besides them)?”

There is not a department of life in which Muslims are not emulating the ways and practices of the Yahood and Nasaara. The

Ulama are finding justification by way of baseless interpretation for every entry into the *lizard's hole* of the Yahoood and Nasaara.

MORAL CHARACTER – THE FOUNDATION OF PIETY

Hadhrat Abu Uthmaan Al-Khair (rahmatullah alayh) said:

“Moral character is the foundation for the Fuqara (mendicants), and for the Aghniya (wealthy) it is an adornment.”

The *Fuqara* in this context are the Auliya, and the *Aghniya* are the people of the dunya (world) – the people whose objective in life is worldly prosperity and pleasure.

The foundation or basis of the Taqwa of the Fuqara by which Divine Proximity is achieved is their purified, lofty moral character, not their abundance of supererogatory (Nafl) acts of ibaadat. Whilst Nafl acts of ibaadat and engrossment in Thikrullaah are fundamentals of Taqwa, it (i.e. Taqwa) cannot be acquired solely on the basis of Nafl ibaadat.

The Qur’aan and Ahaadith are replete with exhortation and emphasis to cultivate the lofty attributes of moral excellence (*Akhlaaq-e-Hameedah*) and to eliminate the carnal qualities (*Akhlaaq-e-Zameemah*). Rasulullah (sallallahu alayhi wasallam) said: *“A true Muslim is he from whose hands and tongue Muslims are safe.”* Neither does he harm their physical bodies with his hands nor assault their reputation with his tongue.

Rasulullah (sallallahu alayhi wasallam) also said: *“You cannot be sufficient for the people with your wealth. Therefore be sufficient for them with a smiling face and a beautiful character.”* True friendship cannot be bought with wealth. Hearts cannot be won with money. But with a lofty moral character the hearts of mankind are captivated and captured.

The seat of Taqwa is the heart. The heart will not become burnished with spiritual light (noor) as long as it is not purified

from the bestial attributes of the nafs. It is only a purified heart which becomes the repository for the *Anwaar* which perpetually cascade from the Divine Throne (Arsh of Allah Ta'ala). These rays of celestial light (*Anwaar*) seek abodes into which to settle, and such abodes are the purified hearts of the Mu'mineen. Among the Mu'mineen only the hearts of the Fuqara possess the innate capacity to absorb these wonderful rays of divine radiance. The *Anwaar* bypass the heart contaminated with worldly and carnal pollution.

Among the elite servants of Allah Ta'ala there is a group called *Abdaal*. The number of this group remains constant at 40. When one dies, someone else is appointed to take his position. Their identities are secret, known to only Allah Ta'ala, and their particular group. They traverse the earth executing a variety of tasks at Allah's command. The appointment of these elite Auliya, the *Abdaal*, is not on the basis of their abundance of Nafl ibaadat, but is on account of the lofty moral status of their hearts, specifically the quality of love for Allah's Makhlooq (creation). The love for makhlooq is profound in their hearts. Hence on this basis they are awarded their lofty and distinguished status.

Thus, the pivot of the Fuqara's nearness to Allah Ta'ala is their lofty moral character. Minus moral character there is no *Wilaayat* (*Sainthood*).

On the other hand, good moral conduct is merely an adornment or a policy for the people of the world. *Akhlaaq-e-Hameedah* are not embedded in their heart. Good moral character is an outer veneer. It is superficial and is quickly discarded when anything or anyone constitutes an impediment in the acquisition of their worldly and nafsani objectives. The policy of good moral conduct is adopted as long as it is beneficial for the attainment of worldly goals. The moment anyone is perceived to be an obstacle in the path of their worldly goals, the true colours of their bestiality and carnality are revealed. Thus, for the *aghniya* moral character is a

policy and a means of adornment to adopt and discard with the fluctuations attendant to their worldly pursuits and objectives.

FRIENDSHIP

The qualities of a true friend are summarised by Rasulullah (sallallahu alayhi wasallam) in the Hadith: *“His sight reminds you of Allah; His talk increases you in knowledge; His deeds remind you of the Aakhirat.”*

Hadhrat Yahya bin Muaaz (rahmatullah alayh) describing the attributes of a friend and brother said: *“Your brother is he who reminds you of your faults. Your true friend is he who warns you of your sins.”* Rasulullah (sallallahu alayhi wasallam) said: *“A Mu'min is the mirror of a Mu'min.”* Just as a mirror informs the viewer of defects in his appearances, so too is the Mu'min supposed to remind and admonish his brother and friend for any defects he observes in him. A friend who refrains from admonishing his friend is in reality an enemy.

The Mashaaikh advise that before befriending a person, his attitude should be observed when he is angry. Never befriend a faasiq nor a buffoon. A faasiq will betray you for a piece of bread, and a buffoon will harm you whilst intending good.

The sages of Islam say that a friendship initiated for worldly or nafsaani benefit will end in animosity. A friendship whose basis is worldly motive is fickle. On the contrary, friendship cultivated on Deeni basis will be enduring and extend into the Aakhirah. Regarding the fickle friendship struck up for the acquisition of worldly objectives or for gratification of the nafs, the Qur'aan Majeed says:

“In that Day (of Qiyaamah) friends will be mutual enemies except the Muttaqeen” (Zukhruf, aayat 67)

Only the people of Taqwa will remain friends since their friendship on earth was for the sake of Allah Ta'ala and bereft of worldly and nafsaani motives. The worst friend is an evil person.

Rasulullah (sallallahu alayhi wasallam) said: *“Pious company is better than pious deeds, and evil company is worse than evil deeds.”* Hence Rasulullah (sallallahu alayhi wasallam) supplicated: *“O Allah, I seek refuge from an evil moment and an evil friend.”* An ‘evil moment’ is a moment squandered in sin or in futility.

A contemptible person is a ‘friend’ who reveals the secrets and exposes the faults of his former friend. Whilst friends they confided in one another. But when the friendship terminates, they degenerate to the exceptionally treacherous level of exposing the mutual faults and secrets. An intelligent man will not expose the faults and secrets of his former friend. Therefore, an intelligent enemy is better than a stupid ‘friend’. One day he will assuredly harm you.

SIXTY – THE AGE OF THIKRULLAAH

According to the Hadith the age of 60 years is a wonderful bounty of Allah Ta’ala. It is the age of Thikrullah. It is a time to engage in preparations for the sojourn in the Qabr. Rasulullah (sallallahu alayhi wasallam) said:

“On that Day of Qiyaamah, a Caller (an Angel) will proclaim: ‘Where are the People of 60?’ That is the age about which Allah Ta’ala said: ‘Have We not granted you an age which is an opportunity wherein he who wishes to remember (make the thikr of Allah) can remember, and has there not come to you a warner?’”

This Hadith is a sombre reminder and a warner that by the age of 60, one should increasingly incline towards the Aakhirah and incrementally relinquish the grip on this dunya. Most unfortunate and miserable is a man who despite having reached the age of 60, plunges deeper into the world. This in fact is the abominable condition of most people. Maut then comes to them as a rude shock. They depart from this dunya full of regrets.

THE OPPORTUNITY OF LIFE

In relation to the Aakhirah, life on earth has neither significance nor value. Rasulullah (sallallahu alayhi wasallam) said: “*This dunya is jeefah (carrion).*” However, the little time Allah Ta’ala has granted us here on earth is invaluable. There is no standard by which its importance could be computed. Since the immense importance and value of time on earth are not understood, the vast majority of people squander this invaluable asset in futility and transgression.

On the Day of Qiyaamah when the reality of life unfolds and mysteries no longer remain mysteries, man will yearn to be returned to earth even if for a brief few moments to perform just two raka’ts Salaat. No amount of Salaat performed in the Aakhirah will equal the value of two raka’ts performed on earth, and no amount of Thikr in the Aakhirah will be equal to the utterance of Subhaanallah once on earth.

Rasulullah (sallallahu alayhi wasallam) said: “If a person from the day he is born until the day he dies, remains in prostration in obedience to Allah Ta’ala, then on that Day (of Qiyaamah) he will consider it wholly insignificant, and he will yearn to be returned to earth so that he could increase (his) merits and reward.” However, that opportunity will never be granted.

Life on earth is a one-time opportunity. We are expected to understand and extract maximum advantage and benefit from this short, temporary life for our everlasting success in the Aakhirah. This success and salvation depend on what we do with our time here on earth. Allah Ta’ala did not create us for play, amusement, sport and futility. Negating this vile idea which is promoted nowadays by the Ulama-e-Soo’, the Qur’aan Majeed says:

“Verily, the life of this world is but play and amusement while the Abode of the Aakhirah is best for those who fear (Allah).”

ILMUL FARA-IDH (Knowledge of Inheritance)

Fara-idh is the plural of Fareedhah which literally means something which has been fixed or determined. Since the Qur'an Majeed has fixed the shares of the different heirs in the estate of the Murith (the deceased whose estate they inherit), this branch of knowledge is called Fara-idh. Inheritance is called Meerath.

The Qur'an and Hadith place great emphasis on the knowledge of Meerath and Fara-idh. Rasulullah (Sallallahu alayhi wassallam) exhorted much the acquisition and teaching of Ilmul Fara-idh. In this regard he said:

"I shall be taken away. Learn Fara-idh and teach it (to others). The time is near for the door of Wahi to be closed. The time for the disappearance of knowledge will dawn when two persons will dispute regarding a necessary mas'alah (deeni question) and they will find no one to decide the dispute."

Speaking on the virtues of Fara-idh, Rasulullah (Sallallahu alayhi wasallam) said:

"O people! Learn Fara-idh. It is half of knowledge."

In view of the importance and significance of inheritance, its knowledge is described as 'half of knowledge'.

Regarding the disappearance of this knowledge, Rasullallah (Sallallahu alayhi wasallam) predicted:

"The first (branch of) knowledge which will be taken away from my Ummah will be Ilmul Fara-idh."

Emphasising the importance of Ilmul Fara-idh, Hadhrat Umar (radhiyallahu anhu) said:

"O people! Learn Fara-idh with the same concern and effort with which you learn the Qur' an."

"O Muslims! Learn Fara-idh. It is an essential part of the knowledge of your Deen. "

Hadhrat Abu Musa (radhiyallahu anhu) said: "Whoever has learnt the Qur'an, but not Fara-idh is like a head without a face."

Allah Ta'ala, by his infinite mercy brought man into existence from the state of pure non-existence and placed him on earth to live here for a short while. For his earthly sojourn, his Creator, Rabbul Alameen, bestowed a variety of material provisions to him. These provisions for sustaining his earthly life have been awarded to man temporarily. The wealth, property, garments and whatever have been assigned to his custody are not his property. He is not the owner of these divine bestowals. Their only owner is Allah Azza Wajal, the Creator, Sovereign and Owner of the Universe. Nothing in man's possession belongs to him.

When man's term of life comes to an end, the bounties which were on loan to him revert back to Allah Ta'ala, The Original and True Owner. Hence, man is not permitted to dispose of his estate according to his wishes and desires. His outer facade of ownership of 'his' possession ceases with death. Man, therefore has no right of operating in the wealth which was bestowed to him for his benefit in this earthly sojourn. Upon his death the rights of others - the heirs - become automatically related to the estate he left behind.

Thus, it is an act of grave transgression for a man to attempt to assert his non-existing right and authority in the estate which he will be leaving behind. In so doing, he is guilty of two great sins and acts of transgression, namely:

(1) Usurping the Huqooq (rights) of the rightful (heirs). (2)

Flagrant violation of Allah's command pertaining to Inheritance.

The divine punishment for such flagrant transgression is severe in the Aakhirah. According to one Hadith, Rasulullah (Sallallahu alayhi wasallam) said that there are some people who spend a lifetime in acts of worship and obedience, however, on the eve of their meeting with Allah Ta'ala, i.e. when about to die, they usurp the rights of the heirs. In consequence, they are despatched directly

to Jahannam. Heirs are either deleted from the testator's will or their divinely-fixed shares are tampered with.

Rasulullah (Sallallahu alayhi wasallam) also said that whoever deprives an heir of his rightful due, will be deprived of Jannat. Thus, the Muslim who violates the Shariah's laws of Inheritance is destined for the chastisement of the Fire before he can enter Jannat. Violation of the divine laws of Meerath is akin to Kufr, hence the Qur'an declares the punishment for such flagrant violators in the following very stern and severe tone and terms:

"Allah will cast him into the Fire; forever will he dwell therein; and for him will be a disgraceful punishment."

Extension of one's transgressions to even the period after death is not a transgression of small measure. The sin is vile in the extreme. There is no pleasure in the perpetration of this flagrant sin, the effect of which will manifest itself after the death of the perpetrator.

While he destroyed his life of the hereafter by his wretched sin of defrauding and depriving the divinely appointed heirs of his estate, he derives no nafsani pleasure from his evil commission.

As a result of greed, baseless hopes and deficiency of Iman, most people fail miserably in the execution of the Shariah's laws of Meerath. Their attachment to the worldly possessions in their custody blinds their rational and spiritual faculties, constraining them to make a vain attempt to extend this worldly love even to their lives in Barzakh (the state of life after earthly death and before Qiyamah). In a futile endeavour they seek to control what never belonged to them, even after death. Indeed, this evil attitude indicates an evil death. When the Mu'min departs from this transitory abode, he should be liberated from all worldly encumbrances. However, it is observed that numerous people depart with a heavy load of sin - such sin for which there is no hope of repentance. When man had bequeathed his estate in

flagrant violation of the Shariah's code of Meerath, this transgression while having been enacted in his lifetime, comes into effect after his maut. He thus is denied the opportunity to make amends, to rectify this usurpation of rights and to repent. Unlike all other sins for which there is always the opportunity to set right the wrong and for repentance, there is no such opportunity to rectify the injustice and violation from a Haram testament made by the Mayyit (deceased). Hell-Fire being the destination of such an oppressor should, therefore, be easily understandable.

ABUSE AND VIOLATIONS

A man writing out his last will and testament abuses the rights of the heirs and violates the sacred command of Allah Ta'ala regarding inheritance in several ways:

1 By deleting an heir:

Some people attempting to supersede the wisdom and command of Allah Ta'ala consider it unnecessary to include in their will the names of daughters, especially if they happen to be married to wealthy husbands. A disobedient child is also excised from the will.

2. By reduction in the fixed shares:

Sometimes, a man feels that a certain heir is not deserving of the share granted to him/her by the Shariah. The testator, therefore, tampers with the fixed share and reduces it according to his fancy. Thus, a daughter's share or a disobedient son's share is reduced. The affluence of a married daughter and the disobedience of a child are not recognised by the Shariah as valid grounds for tampering with the Shar'i shares in any way whatsoever.

3. By the imposition of un-Islamic restrictions:

Those leaving behind large estates are generally the perpetrators of this violation. They stipulate that the estate's winding up be prolonged for years. Heirs are denied immediate possession of

their shares. Baligh (adult) heirs are treated as minors because they have not reached the kuffaar age of adulthood, viz. 21 years. Men lacking in Deeni knowledge, bereft of taqwa and deficient in Iman are appointed as executors and administrators who impose on the heirs the norms and restrictions of a kaafir law and life-style.

4. *By discriminating in the assets of the estate:*

Some people discriminate in the assets of their estates. Part of the estate is bequeathed to an heir while the remainder is subjected to the Shariah's law of inheritance, e.g. the house is bequeathed to the wife and the rest of the estate is distributed according to the law of inheritance.

5. *By the introduction of non-heirs into the distribution:*

Some people implying to have more mercy than Allah Ta'ala (Nauthubillah!) consider it essential to bequeath the share of a deceased son to his children (i.e. the grandchildren of the testator). Some again feel the need to regard an adopted child as an automatic heir on par with their own children or in the absence of their own children, as their own child.

6. *By bequeathing more than a third to an outsider, i. e. one who is not an automatic heir:*

A wasiyyat (bequest) in excess of one third the value of the estate to an outsider is neither permissible nor valid.

7. *By denial of the rights of creditors:*

No provision is made for the paying of creditors who have no legal right of claiming according to the law of the land. The debt having been incurred in a fictitious arrangement such as a limited company or close corporation is overlooked inspite of the right of the creditors being related to the estate of the deceased.

The aforementioned examples are all grave violations of Islam's laws of inheritance and constitute flagrant acts of transgression which invoke the wrath and severest punishment of Allah Ta'ala.

It does not behove the servant of Allah Ta'ala to submit the issue of inheritance to his understanding. The All-Wise Creator knows what is best for all. He says in the Qur'an Majeed:

"Your fathers and your sons - you do not know who among them is closer to you in regard to benefit (for you). (These Shares are) Shares fixed by Allah. Verily, He is fully aware and wise."

MALFOOTHAAT

(Naseehat of Hadhrat Maulana Ashraf Ali Thanvi [rahmatullahi alayhi])

- * While *karaamaat* are signs of *Qurb* (Divine Proximity) they are not the ways of attaining *Qurb*. According to the Akaabir (senior Auliya) the stage of *karaamaat* is lower than *thikr* with the tongue. Thus, saying once Subhaanallah, is superior to a *karaamat* because the former is a medium of *Qurb*, while *karaamat* is not. In fact, it is an effect of *Qurb*.
- * *Thikr* done once is permanent (in its effect) as long as a negatory act is not committed, in the same way as *Imaan* professed once is everlasting as long as an act negating *Imaan* is not committed. Thus, a *thaakir* will be regarded as a *thaakir* even during his sleep although his *thikr* is practically terminated involuntarily by sleep. Since it was his intention to perpetuate his *thikr*, he is considered a permanent *thaakir*.
- * A woman asked me to advise her regarding her contemplated marriage. I informed her: I have two duties.
 1. To explain the laws and rules which I am aware of.
 2. To make dua.I have no third duty, especially regarding *mashwarah* (giving advice). For several reasons I have not developed the habit of giving advice. Firstly, advice is not appropriate as long as all angles of the matter are not known. In most

cases this is not so. Secondly, most people ultimately attribute the result to the one who gave advice and he gets criticized and disgraced.

When a person insists that I give advice, then I request him to first present all the advantages and disadvantages of all angles. Thereafter, I will say that if it is so, then this angle will have preference, and if the other angle is more advantageous, then it will be better. In short, he, himself, remains responsible for the choice.

- * Someone asked if it was permissible for a woman to spend from her husband's wealth without his consent. Hadhrat said: "No! In fact, on the basis of a Hadith in Nisaai some Ulama say in view of them being *naaqisaatul aql* (of deficient intelligence) they are not permitted to spend even their own wealth without the consent of their husbands. However, the majority of the Ulama say that the prohibition in this narration (of Nisaai) is in an advisory capacity. *(According to the Shariah a woman is allowed to take from her husband's wealth without his consent only for her basic needs if he refuses to fulfil his obligatory duty of supporting her — Translator)*
- * Reciting the Qur'aan Shareef at the graveside produces spiritual contentment and peace for the mayyit.
- * Funds contributed to a Madrasah may not be used to feed guests. This is not permissible. People contribute for the expenses of the Madrasah. Feeding guests is excluded from this expenditure. The principal of the Madrasah is only the Ameen (the Trustee—the one entrusted with the funds) and the *wakeel* (the agent or representative). He is not the owner of the funds. He may therefore not spend in just any way he wishes.
- * The purpose of Sadqah Fitr is said to be enrichment of the masaakeen (the poor). This is truly so. They become rich with only Sadqah Fitr, because their hearts conform to the

natural disposition. Man naturally becomes contented if he has sufficient food for a day (i.e. if his natural disposition has not become corrupted by nafsani and other influence).

In contrast to the *miskeen* (a poor man) is the *ghani* (one who has abundant wealth). Even if he has sufficient wealth for 10 years, he will worry about the acquisition of provisions for the 11th year.

- * If one should see a jinn, recite the athaan.
- * A beardless man (one who shaves his beard) should not be offered Salaam (i.e. one should not say 'Assalaamu Alaikum' to him). However if one believes in one's own superiority (i.e. I am better than him), then it is necessary to greet him. (This is to remedy one's pride).
- * The doubt of corrupt belief accompanies the practice of slaughtering a sheep (for distribution to the poor) on the occasion of sickness. Slaughtering an animal is believed to be necessary. However, there is no narrational evidence to substantiate this belief. If the interpretation of *sadqah* is presented, in justification of slaughtering an animal, then why is this quantity of meat or wheat etc. not acquired and given to the poor? This shows that the actual act of slaughtering is the prime objective, hence it is *bid'ah*.
- * There are two kinds of *Maqaasid* (aims and objects). The one type is *ghair ikhtiyaari* (i.e. cannot be acquired by one's efforts), e.g. rain. For this acquisition only *dua* suffices. The other kind is *ikhtiyaari* (acquirable by effort), e.g. earning a livelihood. Along with effort, *dua* should also be made. *Dua* brings *barkat* in one's efforts.
- * The superiority of the Ulama is not acquired by effort. It is a bounty from Allah Ta'ala. It cannot be effaced by the efforts of irreligious persons. *Fiqah* (Islamic Law) is a very difficult subject. But nowadays some people have no honour for the Fuqaha. They insult and abuse the Fuqaha. This group (i.e. the Ghair Muqallideen) is extreme in

spreading mischief. They deliberately seek to spread mischief, by inciting people. Sometimes great mischief is caused over something insignificant.

THE SIX FASTS OF SHAWWAAL

According to *Durr-e-Mukhtaar* the six fasts of Shawwaal may be incorporated with Qadhaa fasts (to acquire their thawaab as well). But this is incorrect. *Tadaakhul* (or incorporation of two different acts of ibaadat) will be proper if the purpose of both could be achieved by the incorporation, e.g. *Tahayatul Musjid*. Its object is to discharge the right (haqq) of the Musjid by performing Salaat immediately on entering. Hence if a person engages in Sunnat Salaat on entering, the objective of *Tahayatul Musjid* will also be simultaneously acquired. Thus, *tadakhul* will be correct in this case.

On the contrary, *tadakhul* will not serve to attain the purpose of the six fasts of Shawwaal. Explaining the objective of these six fasts, the Hadith Shareef says: “The fasting of the month (of Ramadhan) equals ten months (of fasting), and the six days (of Shawwaal) equals two months. Thus, this is the full year (12 months).” (Narrated by Daarami)

Another Hadith states: “Whoever renders a good act, for him will be (thawaab equal) to ten times the act.” (Ibn Maaj’ah)

This full year of fasting (i.e. its thawaab) is possible only if in addition to Ramadhan, six days are fasted in Shawwaal.

(*Hadhrat Maulana Ashraf Ali Thanvi rahmatullahi alayhi*)

THE ULAMA

The people of Ilm (Ulama and the Students of Deeni Knowledge) should cultivate the attribute of *istighnaa* (independence). Disgrace is in presenting one’s needs (to the wealthy). There is no disgrace in old and torn garments. When adopting *istighnaa*, the

niyyat should be to maintain the honour and dignity of the Deen. By this niyyat, one will gain thawaab while at the same time refrain from going to the rich (for one's needs). There is no disgrace in visiting the poor.

(Hadhrat Maulana Ashraf Ali Thanvi rahmatullahi alayhi)

PROGRESS IN ISLAM

The following is an excerpt from an address Hadhrat Maulana Ashraf Ali Thanvi gave to a group of modernists.

The meaning of *istibaaq* (make haste towards goodness) is progress. While you (i.e. the modernists) say that progress is rationally necessary, we say that it is waajib (compulsory) in terms of the Shariah. We are therefore more ardent supporters of progress than you. While we all (you and us) are unanimous in claiming the need for progress, you will have to agree that every progress is not desirable. The increase and spreading of a boil / sore / wound are also a form of progress. Similarly you take steps to prevent obesity despite it being progress of the physical body.

It is, therefore, clear that only progress which is beneficial is desirable. A progress which is harmful is not desirable. So far, in these views you and we are unanimous. We, however, differ in the definition of beneficial progress. Which progress is beneficial and which is harmful? Here lies our difference.

You regard only worldly benefit as progress even if it is harmful for the everlasting life of the Akhirat. On the other hand, we consider Deeni progress unconditionally beneficial, and worldly progress which is devoid of harm (i.e. not in conflict with the Shariah) is also beneficial. If it is harmful, it will be like the progress of obesity and of a wound.

The Qur'aan Shareef in the aforementioned aayat commands the pursuit of this beneficial progress. Thus it says: "Make haste towards goodness." Only that which is beneficial is described as *khair* (goodness).

Further, it is alleged that the Ulama do not deliver lectures on even lawful worldly progress. In reply I have to say that the need for such lectures would be justified if you were not aware of worldly ways and means of progress. In fact, you are so much engrossed in such worldly pursuits that you have even transgressed the limits of the Shariah. What need do you have for our lectures on subjects dealing with material and mundane progress?

Allah Ta'ala has explained this issue with great clarity in the Qur'aan Majeed. In this regard, first the worldly life of Qaaroon is mentioned.

“He emerged on his people with pomp.....” Then Allah Ta'ala, mentions the statement of those who hankered after only worldly progress. Those who desired this worldly life said: “We wish that for us there was like that (worldly wealth) which has been given to Qaroon. Verily he is the owner of a great fortune.”

Thereafter Allah Ta'ala mentions the response of the Ulama. This is the Qur'aanic narration of the dispute between the people of the world and the people of the Deen. Then Allah Ta'ala states His decision. In fact, His decree was a practical enactment. Thus, the Qur'aan says: “Then, We caused the earth to swallow him and his palace. Thus, there was no group to help him besides Allah nor was he (destined to be) among those to be helped.”

When the people of the world (the materialists) observed this practical decree of Allah Ta'ala, they changed their earlier opinion. In this regard the Qur'aan says: “Those who had yesterday wished for his (status of progress) said: Alas! Allah bestows provision (rizq) abundantly to whomever He wishes among His servants, and (likewise) does he restrict (provision). If it was not for Allah's favour on us He would have us also swallowed by the earth. Woe on him (Qaaroon)! The Kaafiroon do not attain success.”

Indeed, I swear by Allah that you too will acknowledge at the time of decision that what the Molvi said was correct. But when will this decision be made? When maut suddenly dawns, then you will confess your error and exclaim: ‘Alas! The Ulama were

proclaiming the haqq.’ ”

(Hadhrat Maulana Ashraf Ali Thanvi rahmatullahi alayhi)

SPEECH IS NOT KNOWLEDGE

Most of those called ‘Allaamah’ nowadays have no affinity with Ilm (knowledge of the Deen). However, they are able to deliver concocted lectures. He (i.e. the lecturer) deems himself to be an Allaamah. Lecturing is not the end or goal of knowledge. Knowledge is something else.

The introductory stages of Ilm have been understood as being the goals (Maqaasid) of Ilm. This is in fact Jahaalat (ignorance).

If language is knowledge, then the Bedouins will be great Ulama. (Proficiency in speaking the Arabic language and the ability to lecture do not make a man an Aalim).

(Hadhrat Maulana Ashraf Ali Thanvi rahmatullahi alayhi)

RETURN OF THE SHUHADA

Some *arwaah* (souls) after departing from the material world are able to make appearances in different forms with the permission of Allah Ta’ala. A man from my homeland narrated the following interesting episode: “At one place in Afghanistan I saw a Musjid on a mountain. On reaching the Musjid I saw a few men getting ready to perform Jamaat Salaat. As I was about to join them, they prevented me and said: ‘Perform alone. We are a group of *shuhadaa* (martyrs). Namaaz is not obligatory on us. Your Fardh Salaat will therefore not be proper behind us. We are performing Namaaz for deriving pleasure.’

(Hadhrat Maulana Ashraf Ali Thanvi rahmatullahi alayhi)

PIGLETS

A friend narrated the following episode which he witnessed on his wanderings in Afghanistan after the defeat of the British army: “We came across a man living in a hut in a wilderness. We requested permission to spend the night with him. He said that if we spent the night with him, we should not venture out of the hut at night. After a part of the night had passed we heard the sounds of piglets. When we went out to see. We saw the entire area in the vicinity filled with piglets. We were really perturbed and became very fearful. In the morning when we asked the buzrug for an explanation, he said: “The piglets are the transformed souls of those (kuffaar) who were slain while fighting the Muslims.”

(Hadhrat Maulana Ashraf Ali Thanvi rahmatullahi alayhi)

WEALTH

Hadhrat Yahya Bin Muaaz (rahmatullah alayh) commenting on the irrational attitude of people said: “We fear humiliation and poverty of the world whereas we have no fear for the humiliation and poverty of the Aakhirat. Bankruptcy, i.e. to be bereft of virtuous deeds, will be extremely humiliating in the Aakhirat. Indeed we are committing villainy.

The pursuit of worldly wealth has rendered the hearts *ghaafil* (oblivious, forgetful) and has prevented people from every kind of virtue. Spending one dirham in the Path of Allah during one’s lifetime is superior to the thousands of dinars (gold coins) one leaves after one’s death.

Hadhrat Madaaini (rahmatullah alayh) said: “To present to one’s children the estate of good moral character is infinitely better than the estate of wealth. It is possible to accumulate wealth, honour true friendship and the goodness of this world and the Aakhirat with good moral character. On the contrary wealth is generally destroyed and children committed to this world (i.e. they soon

forget about their deceased parents) are of no benefit in either this world or the Aakhirat.

I have observed that in most cases there is no barkat in the wealth which is inherited because the heirs have not earned it. Therefore they squander it.” *(And, in most cases the wealth has been unlawfully earned.)*

NATURAL REMEDIES

1. The common Cold (Soreness of the throat and congestion of nasal passages)

Lemon: 1 lemon in a glass of water with a teaspoon of honey. (1 or 2 a day).

Ginger: About 10g of ginger, cut into small pieces, and boiled in a cup of water. It should then be strained and half a teaspoon of sugar added to it.

Garlic: Boil 3 or 4 cloves of chopped garlic in a cup of water (soup). Taken once daily.

2. Fatigue

Dates: 5 to 7 Dates should be soaked overnight in 1/2 a cup of water and crushed in the morning in the same water after removing the seeds. (Twice a week)

Minerals: Potassium, Found in green leafy vegetables, oranges, potatoes, lentils, cucumbers, lettuce, apples.

Grapefruit: Take ½ a glass of grapefruit and ½ lemon juice.

3. Prostate Disorders

Pumpkin Seeds: 60 to 90g per day. As a drink - mixed with diluted milk and sugar, or with honey to make a paste.

Vegetable Juices: Carrot Juice - 500ml or 200ml spinach juice + 300ml carrot juice.

Vitamin E: 600ml daily. Found in wholegrain products, green leafy vegetables, eggs and milk.

4. Obesity (The longer the belt, the shorter the life)

Lime Juice – Honey: One teaspoon of fresh honey mixed with juice of ½ a lime in a glass of warm water.

Cabbage: Substitute a meal with cabbage salad.

Tomatoes: 1 or 2 ripe tomatoes for breakfast, for a couple of months

5. Palpitations (heart beats forcibly, irregularly)

Drink lots of Grape Juice.

Guava: Eat a ripe guava daily on upset stomach.

Honey: A glass of water mixed with 1 tablespoon of honey, juice of ½ a lemon, before bedtime.

6. Low Blood Sugar

Apples: 2 Small apples after each meal.

7. Low Blood Pressure (Action of heart to force blood through arteries is weak)

Beetroot Juice: Twice daily (raw beetroot).

Salt: ½ a teaspoon of salt in water daily.

Dua of the Holy Prophet Muhammad (Sallallahu alayhi wasallam):
When facing any distress; Hazrat Jibrael (Alayhis Salaam) told him to say: “My trust is on Him who lives and who will never die And Praise be to Him who begets not a son. And there is no Partner to Him in the Domination, And there is none who keeps Him and Glorifies Him with His Greatness.”

8. Bronchitis (Inflammation of the mucous membrane lining the bronchial tube within the lungs) (important causes: smoking)

Turmeric: ½ teaspoon with ½ a glass of milk, 2 or 3 times daily.

Ginger: Mixture of ½ teaspoon each of the powder of ginger, pepper and cloves, 3 times a day. It may be licked with honey or taken with tea.

Onion: One teaspoon of raw onion juice first thing in the morning.

9. Cataract of the eye (Lens of eye becomes whitish)

Carrot: 2 Glasses of fresh juice daily.

Garlic: 2 or 3 Cloves should be eaten raw daily.

10. Backache

Lemon: Juice of 1 lemon mixed with salt and taken twice daily.

Vitamin C: 2000mg may be taken daily.

Garlic: 2 or 3 cloves taken every morning.

11. Asthma (Difficulty in breathing out)

Honey: 1 or 2 Teaspoons of honey.

Lemon: Juice of 1 lemon, diluted in a glass of water, taken with meals.

Ginger: 1 Teaspoon of fresh ginger juice, mixed with honey. (twice daily).

Garlic: 10 Cloves, boiled in 30ml of milk. (once daily).

12. Arthritis (Inflammation of Joints)

Potato Juice: Cut a potato into thin slices, with the peel, and place slices overnight in a large glass filled with cold water. Drink water in the morning on an empty stomach. (Juice of medium potato diluted with water, drunk first thing in the morning.)

Raw Juices: a. cup of fresh pineapple juice or

b one cup of green juice (any green leafy vegetable),
mix equally with carrot or celery juice.

Bananas: 8 or 9 Daily for +/- 4 days.

Lime: Juice of 1 lime diluted with water, once a day, first thing in the morning.

13. Kidney Stones

Celery

Basil: 1 teaspoon of basil juice and honey daily for 6 months

Apple: Grapes Watermelon

14. Intestinal Worms (Symptoms - dark circle under the eyes, constant desire for food, restless at night etc.)

Garlic: 3 cloves - chew every morning.

Carrots: A small cup of grated carrot taken every morning, no other food added to meal.

15. Insomnia (Inability) to sleep)

Milk: A glass of milk sweetened with honey every night before bed.

Lettuce.

Honey: 2 teaspoons with water before bedtime.

16. Influenza

Garlic: Take as much as possible.

Turmeric: 1 teaspoon mixed in a cup of warm milk taken 3 times a day.

Onion: Onion juice mixed with honey. Take 4 teaspoons daily.

Grapefruit:

17. High Blood Pressure:

Garlic: Take 3 cloves daily.

Lemon: Eat peel or drink lemon juice.

Grapefruit:

Potato: Boiled with skin and eaten.

Brown Rice:

Carrot Juice: 500ml daily

18. High Blood Cholesterol

Lecithin: Egg yolk, vegetable oils, wholegrain cereals, Soya beans and unpasteurised milk are rich sources of Lecithin.

Vitamin E

Sunflower seeds

Fibre: oat bran, corn bran, mangoes, guavas, cabbage, lettuce, celery, wheat barley, potatoes and carrots.

19. Gout (inflammation of joints and swelling)

Cherry: 15 to 25 cherries a day.

Juices: Beetroot Juice - 100ml, Cucumber Juice - 100ml, Carrot Juice - 300ml, taken daily together.

Apple: 1 Apple after each meal.

Bananas: 8 Daily for 3 days.

*(Gout - Uric acid crystals in joints, skin & kidneys, acute pain in the big toe.)

20. Gall Bladder Disorders

Juices: Beetroot juice - 100ml, Cucumber Juice - 100ml, Carrot Juice - 300ml, taken twice daily. 100ml taken together

2. Pears:

21. Eczema (Inflammation of the skin, redness and swelling, itchy)

Vegetable Juices: 300ml Carrot Juice + 200ml Spinach Juice = 500ml.

Blackstrap Molasses: 2 Tablespoons should be taken twice daily in a glass of milk.

Washing lotions: Boil water and add turmeric powder.

Sunflower oil: (Linoleic acid) Two tablespoons taken daily.

22. Depression

Apple: (Vitamin B, Phosphorus and potassium) Taken with milk and honey.

Cashew nut: (B group- thiamine)

23. GOUT: (Painful inflammation of joints)

Avoid fried foods and sour foods like curds and alcohol.

Eat papaya regularly. (Papino or PawPaw)

24. LIVER DISORDERS: (Papino)

Consume daily a large slice of papaya together with a teaspoon of honey. (Avoid starchy foods, sugar and meal)

25. PILES:

Mix a grain of papaya with a little borax and water. Apply the paste on the affected area (Scratch the surface of the unripe fruit. A milky liquid will ooze out. Collect the liquid and dry in the sun for 3 days. A powdery residue will remain.

26. BRONCHITIS. TUBERCULOSIS. ASTHMA: THE COMMON COLD

Add a pinch of salt and a tablespoon of honey to a glass of fresh pure orange juice.

Sip a little at a time.

Add a teaspoon of almond powder to a glass of orange juice, sweetened with honey.

Drink twice a day.

27. CARDIAC DISORDER:

Fresh orange juice sweetened with honey is valuable in health diseases and palpitation. Drink daily.

28. DEPRESSION: (GUAVA)

Soak overnight guava in water and eat slowly on an empty stomach on awakening.

29. PILES: (Guava)

Soak equal quantities (6 grams) of the peel and leaves in 100ml of water, overnight. In the morning, boil in the same water until 20 grams is left. Sieve and drink.

30. JAMBUL FRUIT (Known as Rose apple or Java plum)

Eat the fruit regularly

For excessive urination, diabetics and weak bladder.

Do not eat on awakenings in the morning

31. VOMITING:

Drink the juice of a raw apple mixed with a little salt to stop vomiting.

32. STONES:

Eating apple regularly, prevent stones forming in the kidneys and bladder.

33. APPLES:

A rich source of potassium.

Increases the memory.